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SUSURRIUM

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SOLILOQUIES:

OR,

Holy Self-Conferences of
the DEVOUT SOUL, upon
sundry choice Oc-
casions,

*With Humble Addresses to the
Throne of Grace.*

Together with
The Souls Farwell to Earth,
AND
Approaches to Heaven.

The second Edition.

By JOS. HALL, B. Norwich.

LONDON,

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L. G. P.



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THE
AUTHORS
SVPPPLICATORY
DEDICATION.

TO thee only, O
my God, who
hast put these
holy Thoughts
into my soule, doe I most
humbly desire to Dedicate
both my selfe and them;
Earnestly beseeching thee
graciously to accept of
both : And that thou
wouldst be pleased to ac-
company and follow these
A 3 my

my weak - practicall Devotions, with a sensible blessing in every Reader. Let these good Meditations not rest in the eie, but descend into the Bosome of the Perusers : and effectually worke in their Hearts, that warmth of pious Affections, which I have here presumed to exemplifie in mine ; To the glory of thy great Name, and our mutuall comfort, in the day of the glorious appearing of our Lord Jesus. Amen.

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THE



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11. Fall



THE Heads of the severall Soliloquies.

1. *The best Prospect.*
2. *The happy Partings.*
3. *Heavenly conversation.*
4. *Love unchangeable.*
5. *The Happiest Object.*
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7. *Trust upon Triall.*
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33. The

33. The All-ledge.
34. Poor G.
35. Acc.
36. Hear.
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38. True
39. False
40. The
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43. The
44. Qu
45. Su
46. Da
47. Ch
48. H
49. Di
50. Su
51. The
52. P
53. T
54. H
55. S

*The All-sufficient know-
ledge.*

Poor Greatness.

Acceptation of desires.

Heavenly joys.

Mixed Contentments.

True Wealth.

False Light.

The haste of Desire.

Deaths remembrancers.

Faiths victory.

The unfailing friend.

Quiet Humility.

Sure Mercies.

Dangerous Prosperity.

Cheersfull Obedience.

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Sweet use of Power.

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Proud Poverty.

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Honey from the Rock.

Sure Earnest.

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58. *The narrow way.*
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62. *Beneficial want.*
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64. *The rule of devotion.*
65. *Hels triumph.*
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68. *The transcendent love.*
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70. *The happy return home.*
71. *The confinements of Age.*
72. *Sin without sense.*
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76. *Sacred Melody.*
77. *Blemishes of the holy
Function.*
78. *The blessed reward.*
79. *Presages of judgement.*
80. *Unwearied motion,
and rest eternall.*

June the 26th 1650.

I Have perused these
divine and holy So-
liloquies between
God and the faithfull
Soule, and doe finde
them to bee so pious
and profitable, so
sweet and comforta-
ble, and full of pious
and spiritual devotion,
that I judge them well
worthy to be Printed
and Published.

20 11 52

JOHN DOWNAME.



Self-Conferences.

Soliloq. I.

The best Prospect.



My God, I shall
not be worthy
of my eyes, if I
think I can im-
ploy them better, than in
looking up to thy heaven:
and shall I not be worthy
to look up to heaven, if I
suffer my eyes to rest
there, and not looke
through heaven at thee,
the Almighty Maker and
Ruler of it; who dwell'st

B

there

SOL 1. there in all glory and Majesty; and if seeing thee I doe not alwaies adore thee, and find my soul taken up with awfull and admiring thoughts concerning thee: I see many eyes have looked curiously upon that glorious frame else they could not have made so punctuall observation of the fire, and motion of those goodly Globes of light, which thou hast placed there, as to fortell all their Conjunctions, and Oppositions, for many hundred yeeres before; but, whiles they look at the Motions, let me look at the Mover; wondring, not without ravishment of spirit, at that infinite Power and Wisdom,

come, which keeps up those numberlesse and immense bodies in so perfect a regularity, that they all keepe their just stations, and times, without the least varying from the course which thou settest them in their first Creation; so whiles their observation makes them the wiser, mine shall make me the holier. Much variety of Objects hast thou given us, here below, which do commonly take up our eyes; but it shall bee my fault, if all those doe not rather lead my thoughts to thee, than withdraw them from thee; since thy power and Majesty is clearly conspicuous in them all. O God, whiles I

SON. I.

SOL 2. have eyes, let me never but
see thee in all things, let
me never but enjoy thee;
Let me see thee here as
thou maicst be seen, by the
eye of faith, till I may see,
as I am seen, hereafter, in
glory : Let me see thee
as through a glasse darkly
here on earth, till I may
come to see thee face to
face in Heaven.

**1 Cor. 13.
12.**

Soliloq. II.

The happy parting.

*Euthym in
Prefat.
Psalmorum.*

I Have lived divers yeers
longer than holy *David*
did; yet I can truly say
with him; if that Psalm
were his which hath the
Title of *Moses*; We have
brought

brought our yeares to an end, as it were a tale that is told : Me thinks, O my soule, it is but yesterday since we met; and now we are upon parting; neither shall we, I hope, be unwilling to take leave; for what advantage can it bee to us to hold out longer together? One peece of me cannot but grow more infirme with use and time; and therupon must follow a decay of all faculties, and operations: Where the Toolles are growne bad and dull, what worke can be exquisite? Thou seest it then necessary, and inevitable that we must yeeld to age, and grow worse with continuance. And what privilege can
B 3. mere

Sol. 2.

Psal. 90. 9.

So 1.2.

meer time give us in our duration? We see the basest of stones last longer than the durablest plants; and we see trees hold out longer then any sensitive Creatures; and divers of those sensitive Creatures out-last man, the Lord of them all: neither are any of these held more excellent because they weare out more houres: Wee know *Henoch* was more happy that was fetcht away at three hundred sixty five yeares, than *Methuselah* at nine hundred sixty and nine: Difference of age doth nothing but. pull downe a side where there are not supplies of increasing abilities. Should we continue our partnership many

Gen. 5.2.
24.27.

many yeares longer, could
wee hope for more health
and strength of body,
more vigour of understand-
ing and judgement, more
heate of good affections?
And can wee doubt that it
will be else-where better
with us? Doe wee not
know what abides for us
above? Are we not assu-
red that if our earthly
house of this Tabernacle
were dissolved, we have a
building of God, an house
not made with hands, e-
ternall in the heavens.
Why therefore, oh, why,
should ye be loath to part
upon faire termes? Thou,
O my soule, to the posses-
sion of that happy Mansi-
on, which thy deare Sa-
viour hath from eternity

So-L.2.

2 Cor. 5.1.

B 4

pre-

8 *Heavenly Conversation.*

Sol. 3. prepared for thee in his
Fathers house : and thou,
O my body, to that quiet
repository of thy Grave,
till ye both shall happily
meet in the blessed Resur-
rection of the just, never,
never to be severed?

Soliloq. III.

Heavenly Conversation.

IT matters not a little
with whom wee hold
our familiar Conversati-
on; for commonly wee
are transformed into the
Dispositions and manners
of those whose company
we frequent : We daily
see those who by haun-
ting the society of Drun-
kards,

Sol. 3.

kards, and debauched persons, have from civill and orderly men growne into extremity of lewdnesse; and on the contrary, those who have consorted themselves with the holy and vertuous, have attained to a gracious participation of their sanctity: Why shouldst thou not then, O my soule, by a continuall conversation with God, and his Angels, improve to an heavenly disposition? Thou canst not, whiles thou art here; but have somewhat to doe with the world; that will necessarily intrude into thy presence, and force upon thee businesses unavoidable; and thy secular friends may well looke to have

B. 5.

some

Sol. 3. some share in thy sociable entertainments : But these are but goers and commers, easily and willingly dismissed, after some kind interlocutions : The Company that must stick by thee is spirituall, which shall never leave thee, if thou have the grace to apply thy selfe to them upon all occasions.

Thou maist hold faire correspondence with all other not offensive companions ; but thy entirenesse must be onely with these.

Let those other be never so faithfull, yet they are uncertaine ; bee their will never so good, yet their power is limited ; these are never but at hand,

hand, never but able, and willing to make and keepe thee happy. O my God, thou seeest how subject I am to distractions; Oh hold mee close to thee. Let me enter into the same company here in my Pilgrimage, which I shall for ever enjoy hereafter in my home.

Sol. 4.

Solilo. IV.

Love unchangeable.

Our younger years are wont to bee delighted with variety, and to be much affected to a change, although to the worse: The childe is better pleased with his new Coat,

Sol. 4. Coat, though the old be farre handsomer: Whereas age and experience fixeth our desires and teacheth us to set the greatest vallue upon those good things wherewith we have been longest acquainted.

Yea, it is the generall disposition of nature to be cloyed with continued blessings, and upon long fruition to complaine of that good which we first commended for pleasing, and beneficiall : What could relish better with the Israelites the first morning than the Angels food which fell downe from heaven every day about their Campe ? the taste whereof was like to waters made with honey : If

Exo. 16. 13.
Deut. 8. 3.
Exo. 16. 31.

wee

Love unchangeable.

we stay but a while, wee **So 2. 4.**

shall ere many yeeres,
heare them calling for the
Onions and Garlike of E-
gypt; and crying out:

*Now our soule is dried a-
way; there is nothing but
this Manna before our eyes.*

Num. 11. 6.

Our wanton appetite is
apt to be weary of the best
blessings, both of earth and
heaven, and to nauseate
with store: Neither is a-
nything more tedious to
us, than the enjoyned re-
petition of a daily-tasked
Devotion. But contrarily,
Grace endears all blef-
sings to us by their conti-
nuance, and heightens our
affections, where they are
rightly placed, by the
length of the time of their
enjoying. O God, it is

thy

Love unchangeable.

Sol. 4. thy mercy that thou hast
vouchsafed to allow mee
an early interest in thee,
even from my tender
yeeres; the more and lon-
ger I have known thee, the
more cause have I still
found to love thee, and a-
dore thee; Thou art ever
one and unchangeable;
Oh make thou my heart
so; Devote thou me whol-
ly unto thee; and by how
much cooler my old age is
in all other affections, in-
flame it so much the more
in my love to thee.

Solil.

Solil. V.

The happiest Object.

IF we could attaine to
settle in our thoughts a
right apprehension of the
Majesty of God, it would
put us into the comforta-
ble exercise of all the affe-
ctions that belong to the
Soule: For surely, if wee
could conceive aright of
his Omnipotent power,
and transcending glory,
and incomprehensible in-
finitenesse, we could not
but tremble before him,
and be alwaies taken up
with an adoring feare of
him: And, if we could ap-
prehend his infinite good-
nesse both in himselfe and
to

SOL. 5.

to mankind, wee could not but be ravished with a fervent love to him, and should thinke our selves happy, that we might bee allowed to love such a God; and if we could conceive of that absolute beauty of his holinesse, and blissefull presence, we could not but be enflamed with a longing desire to enjoy such a God; and if wee could apprehend all these; we could not bee but both transported with an unspeakeable joy, that we have a sure interest in a God so holy, so good, so almighty, so glorious, and stricken with an unexpressible griefe, that we should either offend him, or suffer our selves to want

Sol. 5.

but for a moment the feeling presence of that all-sufficient, and all-comprehending Majesty : On the contrary, those men begin at the wrong end, who go about to draw their affections to God first, and then after seeke to have their mindes enlightned with right conceits of his Essence and Attributes : who meeting with those occurrent Temptations, which mainly crosse them in their desires and affections, are strait set off from prosecuting their good motions, and are as new to seeke of a God, as if they had never bent their thoughts towards heaven. O God, let it be the main care of my life, to know thee.

Sol. 6. thee, and whom thou hast sent Jesus Christ thy Son my Saviour. I cannot through thy mercy fail of an heavenly disposition of soule whiles I am here, and of a life of eternall glory with thee hereafter.

Solilo. VI.

Unchangeable duration.

IN the first minute wherein wee live, we enter upon an eternity of being; and, though at the first, through the want of the exercise of reason, we cannot know it; and afterwards, through our inconsideration, and the bewitching busineses of time,

time, we doe not seriously
lay it to heart, we are in
a state of everlastingnesse;
there must upon the neces-
sity of our mortality be a
change of our condition,
but with a perpetuity of
our being; the body must
undergo a temporary dis-
solution, and the soule a
remove, either to blisse
or torment; but both of
them, upon their meeting,
shall continue in an un-
changeable duration, for
ever and ever: And if wee
are wont to slight transi-
tory and vanishing com-
modities, by reason of
their momentany continu-
ance, and to make most
account of things durable;
What care and great
thoughts ought I to be-
stow

Sol. 6.

SOL. 6. | flow upon my selfe, who
shall outlast the present
world; and how ought I
to frame my life so, as it
may fall upon an eternity
infinitely happy and glori-
ous?

O God, doe thou set off
my heart from all these
earthly vanities, and fix it
above with thee. As there
shall bee no end of my be-
ing, so let there bee no
change of my affections;
Let them before-hand take
possession of that heaven
of thine, whereto I am as-
piring: Let nothing but
this clay of mine bee left
remaining upon this earth
whercinto it is moul-
dring; Let my spirituall
part bee ever with thee
whence it came, and enter
upon

upon that blisse which
knows neither change nor
end.

SOL. 7.

Soliloq. VII.

Trust upon Triall.

WHAT a Providence
there is over all
the creatures in the world,
which both produceth
them to their being, and
over-rules, and carries
them on, to and in their
dissolution without their
knowledge, or intended
cooperation; but for those
whom God hath indued
with the faculty of ratio-
cination, how easie is it to
observe the course of the
divine proceedings with
them,

SOL. 7 them, how that all-wise God contrives their affaires and events quite beyond, and above the power of their weak projections; how he prevents their Desires, how he fetches about unexpected and improbable occurrences to their hinderance, or advantage; sometimes blessing them with successe, beyond all their hopes, sometimes blasting their projects, when their blossomes are at the fairest? Surely, if I looke onely in a dull stupidity upon the outsides of all accidents, that befall me, and not improve my reason and faith to discern, and acknowledge that invisible power, that orders them to his owne, and

Sol. 7.

and their ends, I shall bee
little better than brutish;
and if upon the observati-
on of all that good hand of
God, sensibly leading mee
on, in all the waies of my
younger, and riper age, in
so many feeling and appa-
rent experiments of his
gracious provisions and
protections, I shall not
have learned to trust him
with the small remainder
of my daies, and the happy
close of that life which he
hath so long, and merci-
fully preserved, the favours
of a bountifull God shall
have been cast away upon
a barren, and unthankfull
heart. O God, I am such as
thou hast made me, make
up thy good worke in me,
and keep me that I do not
marre

Sol. 8

marre my selfe with my
wretched unbeliefe, I have
tryed thee to the full; Oh
that I could cast my selfe
wholly upon thee; and
trust thee both with my
body and soule, for my
safe passage to that blessed
home; and for the perfect
accomplishment of my
glory, in thine.

Soliloq. VIII.

Angelical Familiarity.

THere is no reason to
induce a man to
thinke that the good An-
gels are not as assiduously
present with us, for our
good, as the evill Angels
are for our hurt; since we
know

know that the evill spirits **Sol. 8.**
cannot bee more full of
malice to work our harm,
than the blessed Angels
are full of charity, & wel-
wishing to mankinde; and
the evill are only let loose
to tempt us by a permissi-
on of the Almighty, wher-
as the good are by a gra-
cious delegation from
God encharged with our
custody; Now, that the
evill spirits are ever at
hand, ready upon all oc-
casions to present their
services to us for our fur-
therance to mischief, ap-
peares too plainly in their
continuell temptations
which they inject into our
thoughts; in their reall
and speedy operations
with the spells and charmes

Hebr. ult.

SOL 8. of their wicked Clients, which are no lesse effectually answered by them, immediately, upon their practice, than naturall causes are by their ordinary and regular productions. It must needs follow therefore, that the good Angels are as close to us, and as inseparable from us : and though we see neither, yet hee that hath spirituall eyes perceives them both, and is accordingly affected to their presence. If then wicked men sticke not to goe so far as to endanger, and draw on their owne damnation, by familiarly conversing with malignant Spirits; Why should not I for the unspeakable advantage

vantage of any soule affected
 an awfully-familiar Con-
 versation with those blef-
 sed Angels which I know
 to be with me? The lan-
 guage of spirits are
 thoughts: Why doe not I
 entertaine them in my se-
 cret cogitations, and hold
 an holy discourse with
 them in mentall allocuti-
 ons; and so carry my selfe
 as that I may ever hold
 faire correspondence with
 those invisible compani-
 ons, and may expect from
 them all gracious offices,
 of holy motions, carefull
 protection, and at last an
 happy conveyance to my
 glory? O my soule, thou
 art a Spirit, as they are;
 doe thou ever see them, as
 they see thee; and so speak

Ser. 8.

SOL 9. to them, as they speake to thee; and blesse thy God for their presence, and tuition; and take heed of doing ought that may cause those heavenly guardians to turne away their faces from thee as ashamed of their charge.

Soliloq. I X.

The unanswerable Christian.

IT is no small griefe to any good heart that loves the Lord Jesus in sincerity, to see how utterly unanswerable the greater sort of men that beare the name of Christ are to the example and precepts of that Christ whose name

name they beare: He was **Son 19.**
humble and meeke, they
proud and insolent; hee
bade us love our enemies,
they hardly can love their
friends; he prayed for
his persecutors; they
curse; hee that had the
command of all, cared not
to possesse any thing, they
not having right to much,
would possesse all; hee
bade us give our Coat al-
so to him that takes our
Cloak, they take both
Coat and Cloake from
him that hath it; he bade
us turne our cheek for the
other blow, they will bee
sure to give two blowes
for one; he paid obedi-
ence to a Foster Father,
and tribute to *Cesar*, they
despise Government; his

SOL 2.

trade was onely doing good, spending the night in praying, the day in preaching and healing; they debauch their time, revelling away the night, and sleeping away, or mispending the day; he forbade Oaths, they not onely sweare and forswear, but blasphemc too; hee bade us make friends of the Mammon of unrighteousnes, they make Mammon their God; hee bade us take up his Crosse, they impose their own; he bad us lay up our treasure in heaven, they place their heaven in earth; he bids us give to them that ask; they take violently from the owners; he bade us return good for evill, they for good return evill; he char-

ged his Disciples to love one another, they nourish malice and rancor against their brethren; hee left peace for a Legacy to his followers, they are apt to set the world on fire: His businesse was to save, theirs to destroy. O God, let rivers of waters run down mine eyes because they do no better keep the law of thy Gospel. Give grace to all that are called by thy name, to walke worthy of that high profession wher-to they are called: And keepe me thy unworthy servant that I may never deviate from that blessed patterne which thou hast set before me: Oh let mee never shame that great name that is put upon me:

502.9.

Psal. 119.
136.

C 4. Let

Soliloq. 10.

Let mee in all things approve my self a Christian in earnest ; and so conform my selfe to thee, in all thy example and commands, that it may be no dishonour to thee to owne mee for thine.

Soliloq. X.

Hellish Hostility.

I Cannot but observe how universall it is in all kindes for one creature to prey upon another, the greater fishes devour the lesse, the birds of Rapine feed upon the smaller Fowles, the ravenous wild beasts sustaine themselves with the flesh of the weaker

SOL. 10.

ker and tame cattle; the
Dog pursues the Hare, the
Cat the Mouse; Yea the
very Moale under the
earth hunts for the worm,
and the Spider in our
Window for the flye:
Whether it pleased God
to ordain this antipathy in
nature, or whether mans
sin brought this enmity
upon the creature I en-
quire not; this I am sure
of; that both God hath
given unto man (the Lord
of this inferiour world)
leave and power, to prey
upon all these his fellow-
creatures; and to make
his use of them, both for
his necessity, and lawfull
pleasure; and that the God
of this world is only hee
that hath stirred up men to

C 5

prey

SOL. 10. prey upon one another ;
some to eat their flesh, as
the savage Indians ; others
to destroy their lives, e-
states, good names : this
proceedes only from him
that is a murderer from
the beginning. O my soule,
doe thou mourne in secret
to see the great enemy of
mankinde so woefully pre-
valent as to make the
earth so bloody a sham-
bles to the sons of men; and
to see Christians so outra-
geously cruell to their own
flesh : And O thou that art
the Lord of Hosts, and the
God of peace, , restrain
thou the violent fury of
those which are called by
thy name, and compose
these unhappy quarrels a-
mongst them that should
be

be brethren. Let me (if it may stand with thy blessed will) once again see peace smile ore the earth, before I come to see thy face in glory.

Soliloq. XI.

False Joy.

Amongst these publicke blusters of the World, I finde many men that secretly applaud themselves in the conceit of an happy peace which they find in their bosom: Where all is calme and quiet; no distemper of passions, no fear of evill, no sting of remorse, no disturbance of doubts; but all smooth-

SOLIST. smoothnesse of brow, and
 all tranquility of minde;
 whose course of life, yet,
 without any great enquiry
 hath appeared to bee not
 over-strict and regular. I
 hear them boast of their
 Condition, without any
 envy of their happinesse,
 as one that had rather
 heare them complaine of
 their inward unquietnesse,
 than brag of their peace.
 Give me a man that after
 many secret bickerings,
 and hard conflicts in his
 breast, upon a serious pe-
 nitence, and sense of recon-
 ciliation with his God
 hath attained to a quiet
 heart, walking consciona-
 bly and close with that
 Majesty with whom he is
 attoned; I shall bleſs and
 emu-

emulate him as a meet
 subject of true joy : For
 spiritually there is never a
 perfect calme but after a
 tempest ; the winde and
 earthquake and fire make
 way for the soft voice. But
 I pittie the flatteries, and
 selfe-applauses of a care-
 lesse and impenitent heart:
 This jollity hath in it
 much danger, and without
 some change, death. Oh Sa-
 vior, I know thou cam'st to
 send fire on the earth ; yea
 fire into these earthen bo-
 somes, whereof the very
 best hath combustible mat-
 ter enough for thee to
 worke upon ; and what
 will I (thou saist) if it be
 already kindled ; O blef-
 sed Jesu, my will agrees
 with thine ; I desire no-
 thing

SOL. II.

I Km. 19.

Luk. 12. 49.

SOL. 12. thing in the world more
 than that this fire of thine
 may flame up in my soul,
 and burne up those secret
 corruptions which have
 lyen smothering within
 me : Set me at full vari-
 ance with my selfe, that
 I may be at peace with
 thee.

Soliloq. XII.

True Light.

Mat. 6. 23.

THou hast taught us,
 O Saviour, that even
 the light of man may be
 darknesse, and that the
 light endarkned causeth
 the greatest darknesse: nei-
 ther can it be otherwise;
 since the very obscuring of
 the

the light maketh some kind of darknesse, the utter extinction of it must needs make the darknesse absolute. Now what is darknesse but a meere privation of light: There is but a double spirituall light, the absence whereof causeth darknesse: Thine Evangelist hath justly said of thee, *Thou art the true light, that enlightnest every man that cometh into the world*; Thy Psalmist hath said of thy Divine Oracles, *Thy word is a Lanterne unto my feet, and a light unto my steps*; whosoever wants both, or either of these, cannot but be in darkness, yea his pretended light cannot but be darkness in selfe.

So. 1. 13.

John 1. 9.

Psa. 119.
105.

S62.12.

I see, O Lord, there is much of this dark light in the World; In one I observe a kinde of Glow-wormelight, which in a Summers evening shines somewhat bright, but he that should offer to light his Candle at it would be much deceived; this is justly a darke light, since it shines not at all by day, neither is at all communicable to another, no not to the bearer it selfe: In another, I see the light of a dark Lantern; which casts out some Gleams of light, but only to him that bears it; even this mans light is darknesse also, to all the world besides himselfe: In a third I see a resemblance of that meteoricall light, which

which appears in Moorish places, that seems fire, but is nothing but a slimy glittering exhalation, causing both the wonder and error of the Traveller; leading him, through the impulsive motion of the air, into a Ditch; and of this kind I find too much variety; all of them agreeing in this, that they pretend Visions and Revelations of the Spirit even for contrary projections. O Saviour, what light soever is not derived from thee, is no better than darknesse: Thou hast sufficiently revealed thy selfe and thy will to us in thy Word; as for any new lights (except it be a clearer manifestation of the old)

So L. 12.

Sol. 12. old) O Lord give me the grace not to follow them : I finde a double light to proceed from thee, one which is a generall light, that enlightens every man that comes into the world; the other a speciall light of thy spirit illuminating the soul of every bekeever with a right apprehension of thee and heavenly things : O do thou shine into my soule with this heavenly light of thine; and if this bee not enough to make me happy, (without the accession, and with the rejection of other new lights) let mee sit in perpetuall darknesse.

Soli.

Soliloq. XII.*Beſome-Diſcourſe.*

O Lord, if I had the skill, and grace to be ever communing with my own heart, and with thee, I ſhould never want either worke, or company, never have cauſe to complaine of ſolitarineſſe, or tedious houres : For there is no time wherein there is not ſome maine buſineſſe to be done. between thee and my ſoul; one while finding my heart dull and ſtupid, I ſhould have cauſe to rowſe it up by ſome quickning meditation; another while finding it dejected with ſome unexpected

Ser. 13. pacted Crosse, I should be
cheering it up with some
comfortable Applications:
One while finding it di-
stracted with some scru-
pulous doubts, I should be
labouring to settle it in
just resolutions; another
while perceiving it to in-
cline towards idle
thoughts, I should be
checking it with a seasona-
ble reprehension: One
while, finding it faint and
slacke in holy duties, I
should chide it into a
more sensitive wigour; a-
nother while, finding it
more cheerfull in the per-
formances of Devotion, I
should encourage it with
the assurance of a gracious
acceptation: One while I
should find cause to forti-
fic

Sol 13.

hie it against temptations;
another while to erect it
after a foile: one while to
Conflict; another to Tri-
umph: One while to exa-
mine my condition; ano-
ther while either to de-
plore, or congratulate it:
One while I should finde
time to sue to thee my
God for the supply of
some want; another
while to blesse thee for fa-
vours received: One while
to bemoane my wretched-
nesse, another while to a-
dore thy infinite greatness:
One while to renew my
vowes; another while to
beg pardon for my omis-
sions: One while to seeke
thee with teares and due
Humiliation; another
while to rejoyce in thy
great

SOLL 14. great salvation: The varieties of my ever-changing condition, whiles I am in this vale of misery, cannot want the perpetuall imployment of a busie soule. O God, let me be dumbe to all the world, so as I may ever have a tongue for thee, and my owne heart.

Soliloq. XIV.

The insensible Fetters.

WHat a subtile Devil we have to deale with? He will be sure to give the sinner line enough, so he may be sure to hold him: he shall have his full scope and freedom to

to all honest, and religious practices ; so as by some one secret sin that evill spirit may have power over his soul, both to ensnare, and retaine it : Hee cares not how godly we seem, how conscionable we are in all other actions, so as he may still in one dear sinne keep us fast intangled : Whereupon it often comes to pass, that not onely the eyes of the World, but even our own are too often deceived in the judgement of our spirituall estate : We profess strict holiness; and give good proofes, upon occasion, of a tender, and well-guided Conscience, so as this glorious shew wins us the reputation of rare vertue and exemplary

SOL. 14.

Sol. 14. emulatory piety: yet still
that wicked Devill hath a
tie upon our heel: there is
some peccadillio of smothered lust, or concealed
pride, or zealous cruelty,
and uncharitableness, that
gives him the command of
our soules at pleasure: and
this shall no less fetch us
within his power and
mercy, than if we were
lockt up under a thousand
chains. O God, thou who
art infinite both in wisdom
and power, do thou enable
me not only to resist the
power, but to avoid the
wiles of that cunning Spirit:
let me give him no advantage
by the close entertainment
of any bosome sin: Let my holiness and
obedience be as universal,
as

as either thy commands,
or his mischievous intentions.

SOL. 15.

Soliloq. XV.

Satans prevalence.

HOW busie and prevalent Satan is, in this present age, above all former times, appears too plainly in those universall broiles, and combustions which he hath raised all the world over; whereof no nation of the whole knowne habitable earth is at this day free; in the strange number and variety of Sects, Schismes, Heresies, set on foot by him, every where; the like

D

where-

SOL. 15. whereof were never heard of, in the preceding times of the Church; in the risensse of bold and professed Atheisme; and most clearly, in the marveilous multitude of Witches abounding in all parts. Heretofore one of those Clients of Hell in a whole Country was hooted at as a strange Monster; now, hundreds are discovered in one shire; and (if Fame deceive us not) in a village of fourteen houses in the North parts are found so many of this damned breed: heretofore, onely some barbarous, and wild Deserts; or some rude uninhabited Coasts, as of *Lapland*, and *Finland*, &c. were thought to bee haunted

Sol. 15.

ted with such mis-creant guests; now the civillest, and most religious parts are frequently pestered with them : heretofore some silly poore and ignorant old women were thus deluded by that Infernall impostor; now we have known those of both sexes which have professed much knowledge, holiness, devotion, drawne into this damnable practice: What shall we say to all these over-pregnant proofes of the nnusually prevailing power of hell? Certainly, either Satan is now let loose (according to the prediction of the holy Evangelist in *Pathmos*) towards the end of the world: Or because he finds

SOL. 15. his time but short, hee rageth thus extremely; as if what he must lack in time, he would make up in fury: But, oh blessed God, thine infinite wisdom and omnipotence, knows how to make a just advantage of that increased power, and successe, which thou hast permitted to this great enemy of mankind; Thy Justice is hereby magnified in thy just judgements, upon the wicked; and thy mercy in the gaine that hence accrues to thy chosen; for certainly, thy true Saints would not be so eminently holy, if Satan were not so malicious: Thou who in naturall causes are wont to work by contraries, (so as inward heat is ordinarily

rily augmented by the extremity of an ambient cold) canst, and wilt doe so much more in spirituall; What thy visible Church loseth in the number of formall professors, is abundantly made up in the vigorous graces of thy reall Saints. Still and ever doe thou so order and overrule these busie workings of the powers of darknes, that thou maiest repay thine unreclaimeable enemies with judgements, and heighten the piety, vigilancy and zeale of thy faithfull ones.

SOL. 15.

D 3 Solileq.

Sol. 16.

Soliloq. XVI.

Leisurely growth.

WE are all commonly impatient of leisure; and apt to over-hasten the fruition of those good things we affect: one would have wealth, but he would not be too long in getting it; hee would have golden showres raine downe into his lap, on the suddaine: Another would bee wise and learned; yet hee cannot abide to stay for gray haire, or to spend too much oile in his tedious lucubrations: One would be free, but he would not weare out an Apprenti-

ship:

ship : Another would bee **SOL. 16:**
honourable, but he would
neither serve long, nor ha-
zard much : One would
be holy, but he would not
wait too long at the door-
posts of Gods house, nor
lose too many houres in
the exercise of his stinted
Devotions : Another,
would be happy, but he
would leape into heaven
suddainly, not abiding to
thinke of a leisurely tow-
ring up thither by a thou-
sand degrees of ascent, in
the slow proficiency of
grace. Whereas the great
God of Heaven, that can
doe all things in an instant,
hath thought good to pro-
duce all the effects of natu-
rall agency not without a
due succession of time.

SOL. 16. When I looke into my Garden, there I see first a small spire looke out of the earth, which in some moneths time growes into a stalke; then after many daies expectation, branches forth into some leaves; at last appears the hope of a floure, which ripened with many Sunnes and Showres, arises to its perfection, and at last puts forth its seed for a succeeding multiplication.

It I looke into my Orchard, I see the well-grafted Siens yield first a tender Bud; it self after many yeeres is bodied to a solid stock, and under the patience of many hard Winters, spreads forth large Armes; at last being grown

growne to a meet age of
vegetation, it begins to
grace the Spring with
some fair blossoms, which
falling off kindly, give way
to a weake Embryon of
fruit; Every day now
addes something to the
growth, till it attaine in
Autumne to a full maturi-
ty: Why should I make
account of any other
course in my spiritu-
all proceedings? O God,
I shall be alwaies ready to
censure my slow pace in
grace, and holy obedience,
and shall bee ever ambiti-
ous of aspiring higher in
thy gracious favour; but
when I shall have endea-
voured my utmost, I shall
wait with humble pati-
ence upon thy bountifull

D 5 hand;

SoL. 16.

SOL. 17. hand; as one that desires thankfully to acknowledge the little that I have received, and meekely to attend thy good pleasure for what I may receive. So thou bring mee to Heaven, take what time, and keepe what pace thou pleasest.

Soliloq. XVII.

Allowable Variety.

IT is a great and insolent wrong in those men, who shall think to reduce all dispositions, and forms of Devotion and usages to their owne; since in all these there may bee much variety; and all those dif-

Sol. 17.

different fashions may receive a gracious acceptation in heaven: One thinks it best to hold himselfe to a set forme of Invocation; another deems it farre better to be left free to his arbitrary and unpremeditated expressions: one pleases himselfe with this notion of that Omnipotent Deity whom he implores; another thinks that may be more proper, and affective: one thinks this posture of body may bee the meekest for his humble address to the throne of Grace, or to the Table of the Heavenly Manna; another likes that better: one is for a long prayer; another for short ejaculations: one desires to raise

up

SOL. 17. up his spirits (with the Prophet) by the aid of an harmonious melody ; another holds them better fixed in a sad silence : one holds it best to set forth Gods service in a solemn state and magnificence ; another approves better of a simple and incereemonious Devotion : One requires a sacred place, and a peculiar habit, as best becomming Gods publike worship ; another makes no difference of either roome, or dresse : One makes scruple of comming otherwise than fasting to the Lords Table : another conceives it more seasonable after a Love-Feast : One thinks his Christian Liberty allowes him the mo-

moderate scope to all not-
unlawfull Recreations: a-
nothers austeritv inter-
dicts all pastimes: One
judgeth this haire, and that
attire not lawfull onely,
but comely: another
thinks he espies sinne in
both: O God, as thou
hast ever shewed thy selfe
justly severe in the aven-
ging of sin, so I know thee
graciously indulgent in al-
lowing thy servants much
latitude in the free use of
all that thou hast not pro-
hibited, In imitation
whereof, give me an heart
holily zealous to abhorre
every thing that is truly
evill, and charitably af-
fected to the favourable
censure of all usages that
are mecrely indifferent.

Sol. 17.

Let

Sol. 18. Let my maine care bee to look to the sincerity of my Soule, and to the sure grounds of warrant for my actions; For other circumstantiall appurtenances, where thou art pleased to be liberall, let mee not be strait-handed.

Soliloq. XVIII.

Misconstructions of holinesse.

IT is no marvell if there bee nothing that undergoes more variety of constructions from the lookers on, than holinesse; for that being an inward gracious disposition of the soule, conformed to God,
in

in all the renewed faculties thereof, lyes so close in the bosome, that it can only be guessed at by such uncertaine emanations of words, and actions, as flow from it to the eares, and eyes of others : The particular graces and affections of Love, Feare, Hope, Joy, godly Sorrow, Zeale, and the rest breake forth apparently in such symptoms, and effects as may win a certainty of believe from the beholders, neither indeed are easily concealed from the view of others : all these may be read in the face : but, if the heart it self could be seen, and that curiously dissected, yet even thus could not holinesse be discovered.

SOL. 18.

SOL. 18. red. Beside the closeness, every man is apt to measure his judgement of holiness, by a false rule of his own, whereby it comes to passe that it is so commonly mis-taken. One thinkes him holy that forsakes the World, and retires into some wilde Desert, or mures up himselfe in an Anchorites Cell: Another judges him holy that macerates his body with Fasting, that disciplines his hide with whips and haire clothes, that lies hard, and fares hard: that abstaines from all that relates to flesh in his Lent, and Embers: that passionately hugges his Crucifix, and tosses his Beads, and duely observes his Shrifts,

Shrifts, and Canonicall **SOL. 18.**
houres : Now this man
that in their way is in dan-
ger of Canonization for a
Saint, is by the professor
of an opposite holinesse
decryd to hell for super-
stition and Idolatry : One
stiles him holy, who se-
gregates himselfe from the
contagious Communion
of formall Christians, pre-
fessing to serve his God in
a purer way of worship ;
rejecting all stinted formes
of Prayer and Psalmony ;
spitting at the mention of
an Hierarchy, allowing no
head sacred, but by the im-
position of what we mis-
call, Laick hands ; aban-
doning all Ceremonies of
humane Institution ; abi-
ding no Circumstances of
Di-

Sol. 18. Divine Worship but Apostolicall : Another allowes him onely holy, who is already a Citizen of the new Jerusalem, advanced to such an entirenesse with God as that hee is no lesse than glorified; hee hath left the Scriptures below him as a weake and dead Letter, and is farre above all whatsoever Ordinance; Yea (which I tremble to report) above the blood of Christ himselfe. A third reputes him onely holy, who having left the Society of all Churches as too impure, stands now alone, waiting for some Miracles from Heaven to settle his Resolution. Now, Lord, after

ter all these and many **SOL. 18.**
more weak and idle mis-
prisions, upon the sure
and unfailing grounds of
Truth (thy Word is
Truth) I know that man
to bee truly holy, whose
understanding is enlighte-
ned with right apprehen-
sions of thee and Heav-
ly things ; whose Will
and Affections are right-
ly disposed to thee, so
as his heart is wholly ta-
ken up with thee ; whose
Conversation is so alto-
gether with thee, that
he thinkes all time lost,
wherein hee doth not en-
joy thee, and a sweet
and heavenly Communi-
on with thee ; walking
perpetually with thee ;
and labouring in all things
to

Sol. 18. to bee approved of thee.
O God, doe thou worke
me up to this temper, and
keepe me still in it ; and
then , however I may
differ in a construction of
holinesse from others, that
thinke themselves more
perfect, howsoever, I may
bee censured as defective
in my judgement or affe-
ctions, yet I doe, not
without sound and sen-
sible comfort, know, that
my Judge is in Heaven,
and my Winesse in my
bosome.

Soliloq.

Soliloq. XIX.

Sol. 19.

Two Heavens in one.

I Was wont to say, It is
in vaine for a man to
hope for, and impossible
for him to enjoy a double
heaven; one below, and
another above: since our
sufferings here one earth
must make way for our
future glory: but, now I
finde it in a better sense,
very faisible for a true
Christian to attaine both:
for, as we say, where the
Prince resides, there is the
Court: so surely, where
the supreme and infinite
Majesty pleases to mani-
fest his presence, there is
heaven: whereas there-
fore

Sol. 19. fore God exhibits himself
present two waies, in
grace, and in glory; it must
follow, that the gracious
presence of God makes an
heaven here below, as his
glorious presence makes
an heaven above. Now it
cannot but fall out, that as
the lower materiall hea-
ven comes far short of the
purity of the superior Re-
gions, being frequently o-
ver-cast with Clouds, and
troubled with other both
watery and fiery Meteors:
so this spirituall heaven
below, being many times
darkened with sad deser-
tions, and blustred with
temptations, cannot yeeld
that perfection of inward
peace, and happines, which
remaines for us above this
sphere

sphere of mutability : yet
affords us so much fruition
of God as may give us a
true Title, and entrance
into blessednesse. I well see,
O God, it is no Para-
dox to say that thy Saints
reigne with thee here on
earth ; though not for a
thousand yeers, yet during
the time of their sojour-
ning here below ; not in a-
ny secular splendor and
magnificence, not in bodi-
ly pleasures, and sensuall
contentments : Yet in true
spirituall delectation, in
the joys of the holy Ghost
unspeakeable, and full of
glory. O my God, doe
thou thus set my foot over
the threshold of thy hea-
ven : put thou my soule
into this happy condition
of

Sol. 19.

SOL. 20. of an inchoate blessedness:
 so shall I cheerfully spend
 the remainder of my daies
 in a joyfull expectation of
 the full consummation of
 my glory.

Soliloq. XX.

The Stock employed.

WHat are all excellencies without respect of their use? How much good ground is there in the World, that is neither cultured nor owned? What a world of precious metals lies hid in the bowels of the earth, which shall never be coined? What store of rich Pearles and Diamonds are hoarded up in the

Sol. 20.

the earth and sea, which shall never see the light? What delicacies of Fowls and Fishes doe both Elements afford, which shall never come to the Dish? How many great wits are there in the world, which lie willingly concealed? whether out of modesty, or idlenesse, or lacke of a wished opportunity. Improvement gives a true value to all blessings: A penny in the purse is worth many pounds, yea talents in an unknown mine: That is our good which doth us good. O God, give thou me grace to put out my little stocke to the publike banke; and faithfully to imploy those poore faculties thou hast given me; to

E the

SOL. 21. the advantage of thy Name, and the benefit of thy Church; so besides the gaine of others, my pounds shall be rewarded with Cities.

Soliloq. XXI.

Love of Life.

WE are all naturally desirous to live; and though we prize life above all earthly things, yet we are ashamed to profess that we desire it for its owne sake, but pretend some other subordinate reason to affect it. One would live to finish his building, or to cleare his purchase. Another to breed

Sol. 21.

breed up his children, and
to see them well-matched:
One would faine outlive
his triall at law; Another
wishes to outweare an e-
mulous carrivall: One
would faine out-last a
lease, that holds him off
from his long-expected
possessions; Another would
live to see the times a-
mend, and a re-establish-
ment of a publike peace:
Thus wee that would bee
glad to give skin for skin,
and all things for life,
would seeme to wish life
for any thing, but it selfe:
After all this hypocrisie,
nature above all things
would live; and makes life
the maine end of living;
But grace has higher
thoughts, and therefore
E 2 though

SOL. 21. though it holds life sweet
and desirable, yet entertaines the love of it upon more excellent, that is, spirituall termes. O God, I have no reason to bee weary of this life, which, through thy mercy, long acquaintance hath endeared to me (though sauced with some bitter disgusts of age;) but how unworthy shall I approve my selfe of so great a blessing, if now, I do not more desire to continue it for thy sake, than my owne?

Soliloq.

Soliloq. XXII.

Equall Distribution

IT was a most idle question which the Philosophers are said to have proposed to *Barnabas* the Colleague of Saint *Paul*: Why a small Gnat should have six legges, and wings beside; whereas the Elephant, the greatest of beasts, hath but foure legs, and no wings? What pity it is that those wise Masters were not of the Counsel of the Almighty, when hee was pleased to give a being to his Creature; they would surely have devised to make a winged Elephant, and a

Sol. 22.

Clement. de
gestis Petri.

Sol. 22. corpulent Gnat : A fettered man, and a speaking Beast. Vaine fooles, they had not learned to know and adore that infinite wisdom wherein all things were made : It is not for that incomprehensible Majesty and power to bee accountable to wretched man for the reasons of his all-wise, and mighty Creation ; yet so hath he contrived it, that there is no part of his great workmanship, whereof even man cannot bee able to give an irrefragable reason, why thus framed, not otherwise. What were more easie than to say, that six legges to that unweildy body had beene cumbersome, and impeditive

ditive of motion, that the wings for so massie a bulk had been uselesse.

I admire thee, O God, in all the workes of thy hands; and justly magnifie not onely thine omnipotence both in the matter and forme of their Creation; but thy mercy and wisdom in the equall distribution of all their powers and faculties; which thou hast so ordered, that every Creature hath some requisite helps, no Creature hath all: The Fowles of the aire, which are ordained for flight, hast thou furnisht with Feathers to beare them up in that light Element; The Fishes, with smooth scales and finnes for their more easie

So 1.22. gliding through those watery Regions : the Beasts of the Field, with such Limbes and strong Hides as might fit them for service : As for man, the Lord of all the rest, him thou hast endued with Reason, to make his use of all these : whom yet thou hast so framed, as that in many qualities thou hast allowed the brute Creatures to exceed their Master : Some of them are stronger than he ; some of them swifter than he, and more nimble than he : he were no better than a mad man that should aske, why man should not flye as well as the bird, and swimme as well as the Fish, and run as fast as the Hart? Since that

that one faculty of Reason
wherewith he is furnished
is more worth than all the
brutish excellencies of
the world put together.
O my God, thou that hast
enriched me with a reason-
able soule, whom thou
mightest have made the
brutest of thy Creatures,
give me the grace so to
improve thy gift, as may
be most to the glory and
advantage, of thy owne
name; Let me in the name
and behalf of all my brute
fellow-Creatures blesse
thee for them; and both
for them and my selfe in
a ravishment of Spirit
cry out with the Psalmist;
O Lord my God, how
wonderfull and excellent
are thy workes, in wise-

Sol. 23. dome hast thou made them all.

Soliloq. XXIII.

The Bodies subjection.

1 Tim. 4. 8.

BOdily exercise, saith the Apostle; profits little: Little sure in respect of any worth that it hath in it selfe; or any thanke that it can expect from the Almighty: For what is it to that good and great God, whether I be full or fasting, whether I wake or sleepe, whether my skinne be smooth or rough, ruddy or pale, white or discoloured; whether my hand be hard with labour, or soft with ease; whether my bed

bed be hard, or yeelding;
whether my dyet bee
course, or delicate : But
though in it selfe it availe
little; yet so it may bee,
and hath been, and ought
to be improved, as that it
may be found exceedingly
beneficiall to the soule:
Else the same Apostle
would not have said, I
keepe under my body, and
bring it into subjection,
lest that by any meanes,
when I have preached to
others, I my selfe should
be a cast-away. In all the
records of History, whom
doe we finde more noted
for holinesse, than those
who have been most au-
stere in the restraints of
bodily pleasures and con-
tentments? In the Mount
of

SOL. 13

1 Cor. 9. 27

So 1. 23. of *Tabor* who should meet with our Saviour in his Transfiguration, but those two eminent Saints, which had fasted an equall number of dayes with himself? And our experience tells us, that what is detracted from the body is added to the soule. For the flesh and spirit are not more partners, than enemies; one gains by the others losse: The pampering of the flesh, is the starving of the soule: I finde an unavoidable, emulation between these two parts of my selfe. O God, teach me to hold an equall hand betwixt them both; Let me so use them, as holding the one my favourite, the other my drudge; not so humo-

humouring the worse
part, as to discontent the
better; nor so wholly re-
garding the better, as al-
together to discourage the
worse: Both are thine,
both by gift, and purchase;
inable thou me to give
each of them their Dues,
so as the one may be fitted
with all humble obsequi-
ousnesse to serve; the o-
ther to rule and command
with all just authority, and
moderation.

SOL. 24.

Soliloq. XXIV.

*The ground of Unprofi-
ciency.*

W Here there is de-
fect in the Princi-
ples,

So 1. 24. ples, there can be no possibility of prevailing in any kinde : Should a man be so foolish as to perswade his horse that it is not safe for him to drinke in the extremity of his heate ; or to advise a child that it is good for him to be whipt, or in a case of mortall danger, to have a fontinell made in his flesh, how fondly should hee mispend his breath ? because the one wants the faculty, the other the use of reason. So if a man shall sadly tell a wild sensualist, that it is good for him to bear the yoake in his youth ; that it is meet for him to curbe and crosse his unruly appetite ; that the bitterest cup of afflictions

ons ought to bee freely **Sol. 24.**

taken off, as the most
soveraigne medicine of
the soule; that wee
ought to bleed and die for
the name of Christ; that
all the suffering of the pre-
sent times are not worthy
to be compared with the
glory that shall bee revea-
led in us; his labour is no
lesse lost, than if hee had
made an eloquent Oration
to a deafe man; because
this carnall hearer lacks
that principle of grace and
regeneration which onely
can enable him to appre-
hend and relish these di-
vine Counsailes: I see, O
God, I see too well, how
it comes to passe that thy
Word sounds so loud, and
prevailes so little; even
be-

Rom. 8. 18.

Sol. 25. because it is not joyned with faith in the hearers : The right principle is missing, which should make the soule capable of thy divine mysteries : Faith is no lesse essentiall to the true Christian, than reason is to man, or sense to beast : O doe thou furnish my soule with this heavenly grace of thine ; and then all thy sacred Oracles shall bee as cleare to my understanding, as any visible object is to my sense.

Soliloq. XXV.

The sure Refuge.

Sufficient unto the day
is the evill thereof, faith
our

our Saviour : Lo, Every day hath its evill, and that evill is load enough for the present, without the further charge of our anticipated cares. Surely the life of man is conflicted with such a world of crosses succeeding each other, that if he have not a sure refuge to flee unto, he cannot chuse but bee quite over-laid with miseries : One while his estate suffers, whether through casualty, or oppression ; another while his Children miscarry, whether by sickness, or death, or disorder : One while his good name is impeached ; another while his body languishes : One while his minde is perplexed with
irk-

Sol. 25.

Sol. 25. irksome fures ; another while his soule is wounded with the sting of some secret sinne : One while he is fretted with Domesticall discontents ; another while distempered with the publike broiles : One while the sense of evils torments him ; another while the expectation. Miserable is the case of that man, when hee is pursued with whole Troops of Mischiefs, hath not a Fort wherein to succour himself : and safe and happy is that soule, that hath a sure and impregnable hold whereto hee may resort. O the noble example of holy *David* ; Never man could bee more perplexed than hee was at his

Ziklag; His City burnt, **So L. 25.**
his whole stock plundered, his Wives carried away, his people cursing, his Souldiers mutining, pursued by *Saul*, cast off by the *Philistims*; helpless, hopelesse: But *David* fortified himselfe in the Lord his God: There, there, O Lord, is a sure helpe in the time of trouble, a safe protection in the time of danger, a most certaine remedy of all complaints: Let my Dove get once into the holes of that Rock, in vaine shall all the birds of prey hover over me for my destruction.

1 Sam. 30:6

Soliloq.

SOL. 26.**Soliloq. XXVI.***The light burden.*

WHy do wee com-
 plaine of the diffi-
 culty of a Christian pro-
 fession, when we heare our
 Saviour say, My yoa^k is ea-
 sie, and my burden is light?
 Certainly hee that impo-
 sed it, hath exactly poi-
 sed it, and knowes the
 weight of it to the full : It
 is our fault if we make or
 account that heavy, which
 he knowes to be light : If
 this yoa^k and burden be
 heavy to our fullen na-
 ture, yet to grace they
 are light : If they be heavy
 to feare, yet they are light
 to love : what is more
 sweet

sweet and easie than to love? and love is all the burden wee need to take up: For love is the fulfilling of the Law; and the Evangelicall law is all the burden of my Saviour. O blessed Jesu, how willingly doe I stoope under thy commands: It is no other than my happinesse that thou requirest; I shall bee therefore my owne enemy, if I be not thy servant: Hadst thou not bidden me to love thee, to obey thee, thine infinite goodness, and perfection of divine beauty would have attracted my heart to bee spiritually inamoured of thee; now thou bidst me to doe that which I should have wisht to bee commanded; how glad-

SO L. 26

502. 36. ly doe I yeeld up my soule
to thee? Lay on what load
thou pleasest; since the
more I bear, the more thou
enablest me to bear, and
the more I shall desire to
bear: the world hath so
clogg'd me this while, with
his worthelesse and base
lumber, that I have beene
ready to sinke under the
weight, and what have I
got by it, but a lame shoul-
der, and a galled backe?
O doe thou free me from
this unprofitable, and pain-
full luggage; and ease my
soule with the happy
change of thy gracious
impositions; so shall thy
yoake not bee easie onely
but pleasing, so shall thy
fulfilled will be so far from
a burden to me, that it
shall

shall bee my greatest delight upon earth, and my surest and comfortablest evidence for heaven.

So 2. 27.

Sohiloq. XXVII.

Joy intermitted.

WHat a lightness of heart do I now feele in my selfe, for the present, out of a comfortable sense of thy presence, O my God, and the apprehension of my interest in thee? Why should it not be thus alwaies with me? Surely thine Apostle bids me rejoyce continually, and, who would not wish to do so? for there is little difference betwixt joy and happinesse; neither was it ghesed ill by him

So 2. 27. him that defined that man
only to be happy that is
alwayes delighted; and
certainly, there is just
cause, why I should be thus
alwaies affected: Thou, O
my God, art still and al-
waies the same: yea the
same to me, in all thy gra-
cious relations, of a merci-
full Father, a loving Savi-
our, a sweet Comforter:
Yea thou art my head, and
I am a limb of thy mysti-
call Body. Such I am, and
shall ever be; Thou canst
no more change, than not
be: and for me, my crosses
and my sinnes are so farre
from separating me from
thee, that they mak mee
hold of thee the faster. But,
alas, though the just
grounds of my joy be stea-
dy;

dy; yet my weake disposition is subject to variable-
nesse; Whiles I carry this
flesh about me, my soule
cannot but be much sway-
ed with the temper of my
body; which sometimes
inclines me to a dull list-
lesnesse, and a dumpish
heavinesse of heart, and
sadnesse of spirit; so as I
am utterly unapt to all
cheerfull thoughts, and
finde work enough to pull
my affections out of this
stiffe clay of the earth, and
to raise them up to hea-
ven. Besides, this joy of the
holy Ghost is a gift of thy
divine bountie, which thou
dispensest, when, and how
thou pleasest; not alwaies
alike to thy best Favour-
rites on earth: Thou that

F

gi-

Sol. 27.

SOL. 27.

givest thy Sun and Raine,
dost not command thy
Clouds alwaies to be
dropping, nor those beams
to shine continually upon
any face: there would bee
no difference betwixt the
proceedings of nature and
grace, if both produced
their effects in a set and
constant regularity: and
what difference should I
finde betwixt my pilgri-
mage, and my home, if I
should here be taken up
with a perpetuity of hea-
venly joy? Should I al-
waies thus feelingly enjoy
thee, my life of faith
should bee changed into a
life of sense: It is enough
for me, O God, that above
in those Regions of blisse,
my joy in thee shall be full
and

and permanent : if in the mean while it may please thee, that but some flashes of that Celestiall light of joy may frequently glance into my soule : It shall suffice if thou give me but a taste of those heavenly pleasures, whereon I shall once liberally feast with thee to all eternity.

Sol. 28.

Soliloq. XXVIII.

Universal Interest.

IT was a noble praise that was given to that wise Heathen, that hee so carried himselfe as if hee thought himselfe born for all the world : Surely the more universal a mans be-

Cato,

F 2 nesicence

SOL. 28. nescience is, so much is it more commendable; and comes so much neerer to the bounty of that great God, who openeth his hand, and filleth all things living with plenteousness: There are too many selfish men, whose spirits as in a close retort, are cooped up within the compasse of their owne concerns; whose narrow hearts think they are born for none but themselves: Others that would seeme good natur'd men, are willing enough to enlarge themselves to their kindred; whom they are carefull to advance with neglect of all others, however deserving; some yet, more liberall minded, can be

be content to be kinde and open-handed to their neighbours; and ſome perhaps reach ſo farre, as to profeſſe a readineſſe to do all good offices to their Countrey-men; but here their largeſſe findes its utmoſt bounds: All theſe diſpoſitions are but incloſures; Give mee the open Champaine of a generall and illimited benefacture: Is he rich? hee ſcatters his feed abroad by whole handfulls over the whole ridge, and doth not drop it downe betweene his fingers into the ſeverall furrowes; His bread is caſt upon the waters alſo: Is he knowing and learned? He ſmotherſ not his ſkil in his boſome: but freely

So 1.28.

So 1. 28. laies it out upon the common stock ; not so much regarding his private contentment, as the publike proficiency : Is he deeply wife ? Hee is ready to improve all his cares and counsels to the advancement and preservation of peace, justice, and good order amongst men. Now although it is not in the power of any but persons placed in the highest Orbe of Authority, actually to oblige the world to them; Yet nothing hinders but that men of meaner ranke may have the will to bee thus universally beneficent, and may in preparation of mind be zealously affected to lay themselves forth upon the common good : O

Lord; if thou hast given me but a private and short hand, yet give mee a large and publick heart.

Sol. 29.

Soliloq. XXIX.

The spirituall Bedleem.

HE that with wise Solomon affects to know not wisdom onely, but Madnesse and Folly, let him after a serious observation of the sober part of the world, obtaine of himselfe to visit Bedleem, and to looke into the severall Cells of distracted persons; where, it is a world to see what strange varieties of humors, and passions shall present themselves to him:

F 4

Here

Sol. 29. Here he shall see one weeping, -and wringing his hands for a meere-imaginary disaster; there another, holding his sides in a loud laughter, as if hee were made all of mirth: here one mopishly stupid, and so fixed to his posture, as if he were a breathing statue; there another apishly active and restless: here one ragingly fierce, and wreaking his causeless anger on his chaine; there another gloriously boasting of a mighty stile of Honour, whereto his rags are justly intituled; and when he hath wondred a while at this woefull spectacle, let him know and consider that this is but a slight image of those spirituall

Sol. 29.

rituall phrensies, where-
with the world is misera-
bly possessed; The persons
affected believe it not;
surely should I goe about
to perswade any of these
guests of Bedleem; that in
deed, he is mad, and should
therefore quietly submit
himselſe to the meanes of
cure, I should be more mad
than he: Only dark rooms,
and cords, and Ellebore
are meet receipts for these
mentall distempers; In the
meane while, the sober and
sad beholders too well see
these mens wits out of the
socket, and are ready out
of Christian charity, to
force upon them due re-
medies, who cannot be sen-
sible of their owne mise-
ries.

F 5

Now

Sol. 29.

1 Thes. 5.
23.

Hos. 9. 7.

Now having learn'd of the great Doctor of the Gentiles to distinguish man into spirit, soule, and body, (whereof the body is as the earthly part, the soule as the ethereall, the spirit as the heavenly: the soul animall, the spirit rationally, the body meerely organically,) it is easie for him to observe that as each of these parts exceeds other in dignity, so the distemperatures thereof is so much greater, and more dangerous, as the part is more excellent; When therefore he shall hear the Prophet *Hosea* say, The spirituall man is mad, hee cannot thinke that charge lesse than of the worst of phrensies: And such indeed they

they are which have been epidemicall to all times: Could they passe for any other than fortishly mad, that would worship Cats, and Dogs, and Serpents? so did the old Egyptians, who thought themselves the most deeply learned of all nations. Could they be lesse mad than they, that of the same Tree, would make a block for their fire, and a God for their Adoration? so did *Isaiah's* Idolaters. Could they be any better, who when they had molten their Earrings, and with their own hands had shaped a golden Calf, could fall down and worship it, and say, these be thy Gods, O *Israhel*, which brought thee out of the Land

Sol. 29

Ez. 44. 16.

Exod. 32. 4

So L. 29. Land of Egypt ? so did they which should have knowne themselves Gods peculiar people.. Could they bee any other than mad men; that thought there was ene God of the hills, another of the vallies? so did the Syrian Courtiers.. Could they bee any other than stark mad that would lance, and gash their owne flesh, because their Block did not answer them by fire ? so did the *Baalites*. Lastly, could they be other than the maddest of men, who would passe their owne Children through the fire, and burn them to ashes in a pretence of Devotion ? so did the Clients of *Moloch*. Yea, what speake I of the times of

2 Kin. 10.
236

1 Kin. 18.
28.

2 Kin. 23.
11.

of ignorance? even since **SOL. 29.**
the true light came into
the world, and since the
beams of his glorious Gos-
pel shined on all faces,
there hath been no lesse
need of darke roomes and
manicles than before: Can
we thinke them other than
notoriously mad, that ha-
ving good clothes. to their
backes, would needs strip
them off, and go stark na-
ked? so did the Adamites
of old, about the yeare of
our Lord, 194. So did cer-
taine Anabaptists of Hol-
land at Amsterdam, in the
yeer 1535. so did the Cy-
nicall Saint Francis in the
streets of *Affissium*. Could
they bee other than mad
which would worship
Cain, Iudas, the Sodomites?

So

So L. 29. So did those good Devotionists which were called *Caians*, about the year 159. Nay, were they not worse than mad, who if we may beleeve *Hosius*, and *Lindanus*, and *Prateolus*, worshippe the Devill ten times every day? so did those Hereticks which were in the last age called *Demoniaci*. Could they be better than mad which held that beasts have Reason as well as man, that the Elements have life, that Plants have sense, and suffer paine in their cutting up? so did the *Manichees*. Could they be other than blasphemously mad, that held there are two Gods, one good the other evill, and that all creatures were made by the lat-

504.39.

latter? so did the *Gnosticks*. Were there ever mad men in the World, if they were not such who would beseech, yea force passengers to doe them the favour to cut their throats, in a yain affectation of the praise of Martyrdome? so did the *Circumcellions*, a Faction of *Donatists* in the year 349. But above all other, did not those surpass in madnesse, who allowed of all Heresies, and professed to hold all opinions true? so did *Rhetorus* and his followers: *St. Augustine* Charity sticks at the beleefe of so impossible a Tenet; I must crave leave to wonder at his reason: For (saith hee) many opinions being contradictory

to

So 1.29. to each other, no man that is *compos mentis* can thinke both parts can bee verifiable : as if it could be supposed that a *Rhetorick*, thus opening, could bee any other than beside all his wits : Surely had he been himselfe, so impossible an absurdity could not have falne from him : neither could any of these fore-cited practises or opinions have been incident into any but braines highly distempered. But what doe we raking in the ashes of these old forgotten Lunaticks ; would to God wee had not work more than enough to looke for the prodigious phrensies of the present age, than which there were never since

since the world began eith- So L. 29.
ther more or worse,

Can there be under the
cope of heaven a madder
man, than hee that can de-
ny there is a God? such a
monste was rare and
hooted at in the times of
Paganisme: The Heathen
Orator tels us of but two
in those darke ages before
him, that were so far for-
saken of their wits; and
we know that the old A-
thenians, when a bold Pen-
durst but question a Deity,
sentenced the booke to
the fire, and the Author to
exile. But now, alas, I am
ashamed to say that this
modern age under so clear
beames of the Gospel hath
bred many professed A-
theists, who have dared,
not

*Cicer. de
Natur. Deo-
rum initio.*

Sol. 29. not in their heart onely, as
in *Dauids* time, but with
their blasphemous lips to
deny the God that made
them.

Heart bleed-
ings for
Professors
abominations;
Set forth
under the
hands of 16
Churches of
Christ bap-
tized into
the name of
Christ. p. 5.
6, 7. &c.

And are the phrenesies of
those insolent soules any
whit lesse wilde and out-
ragious, that dare boast
themselves to be God; and
sticke not to stile them-
selves absolutely deified:
avowing that the soule in
their body is the onely
Christ, or God in the
flesh; That all the acts of
their beastly and abomina-
ble lusts are the workes of
righteousnesse; that it is
their perfection, and the
highest pitch of their glo-
ry to give themselves up
to all manner of abomina-
tions, without any relu-
ctation;

Station; that there is no **SOL. 29.**
hell, but a dislike of, and
remorse for, their greatest
villanies: Now shew mee
amongst the savagest of
Pagans any one that hath
been thus desperately
brain-sick, and let me bee
branded for a slanderer.

What should I need to
instance in any more, or
to contract a large Vo-
lume of Hereſeology? In
short, there is no true He-
retick in the world, that is
not in some degree a mad-
man; And this spirituall
madneſſe is ſo much worſe
than the naturall, as in o-
ther regards, ſo eſpecially
in this; that whereas that
diſtemper of the braine
contains it ſelf in its own
bounds, without any dan-
ger

Sol. 29.

ger of Diffusion to others, the spirituall, is extreemly contagious, spreading its infection to the perill of all that come within the aire of it.

In this sad case what is to bee done? Surely wee may, as we doe, mourn for the miserable distractions of the world; but it is thou onely, O Lord, that canst heale them. O thou, that art the great and soveraigne Physician of soules; that after seven yeares brutality, restoredst the frantick Babylonian to his shape and senses, looke downe mercifully upon our Bedleem, and restore the distracted World to their right temper once againe: as for those that are

yet

yet sound, keepe them O
God, in their right wits
unto the end, preserve
them safe from all the pe-
stilent raintures of Schism
and Heresie: And for me,
the more insight thou gi-
vest me into, and the more
sense of, these woefull di-
stempers, so much the
more thankfull doe thou
make me to thine infinite
goodnesse, that thou hast
beene graciously pleased
to keep me within com-
passe. And O, do thou still
and ever keep mee within
the compas of thy revealed
will, and all just modera-
tion; and suffer me not to
be miscarried into any of
those exorbitances of
judgement which may
prove a trouble to thy
Church,

Sol. 29.

SOL. 30. Church, and a scandall to
thy Name.

Soliloq. X X X.

The difference of actions.

THERE is great difference in sins, and actions whether truly or seemingly offensive; there are Gnats; and there are Camels; neither is there lesse difference in Consciences: There are consciences so wide and Vast, that they can swallow a Camel; and there are consciences so strait, as that they straine at a Gnat; Yea, which is strange to observe, those very consciences which one while are so dilated
that

that they straine not at a Camel, another while are so drawne together by an anxious scrupulousness that they are ready to bee choaked with a Gnat.

Sol. 30.

Joh. 18. 28.

How palpably was this seen in the chief Priest and Pharisees and Elders of the Jewes : the small Gnat of entring into the judgement Hall of the Roman Governor, would by no meanes down with them ; that hainous act would defile them, so as they should not eat the Passeeover ; but in the mean time the huge Camel of the murder of the Lord passed down glib, and easily through their throats : They are ready to choak with one poor ear of corn pulled on

a

Sol. 30. a Sabbath by an hungry
passenger; Yet whole
houses of widowers, the
whiles, passe down their
gorges with ease: An un-
wathen had or cup was pi-
acular; whiles within their
hearts are full of extortion
and excess. I wish the pre-
sent age did not abound
with instances: It is the fa-
thion of Hypocrites to bee
seemingly scrupulous in
small things, whiles they
make no conscience at all
of the greatest: and to bee
so much less consciona-
ble of greater matters of
the Law, Judgement,
Mercy and faith; as they
are more scrupulously pun-
ctuall in their Mint, Anise,
and Cummin. O God, I
would not make more sins
than

Mat. 23. 25

than thou hast made; I desire to have an heart wisely tender, not fondly scrupulous; Let my soule endure no fetters but thine; If indifferent things may be my Gnats, let no known sin be other than a Camell to me; and let mee rather choak in the passage, than let down such a morsell.

SOL. 31.

Soliloq. XXXI.

The necessity of Labour.

THe great and wise God that hath been pleased to give to all creatures their life and being, without their endeavour or knowledge, hath yet ordained not to continue their being, without their owne labour, and co-operation;

SOL. 31. ration; so as hee hath imposed upon them all a necessity of paines-taking for their owne preservation: The wild beasts of the desert must walk abroad, and forrage far for their prey; The beasts of the field must earne their Pasture with their worke, and labour in very feeding to fill a large maw with picking up those severall mouth-fulls, whereby they are sustained; The Fowles of severall kinds must flye abroad to seek their various Diet, some in the hedges, some in the fields, some in the waters; The Bee must with unwearied industry gather her stock of wax and honey out of a thousand flowers; Neither

know I any that can bee idle and live : But man, as hee is appointed to be the Lord of all the rest, so hee is in a speciall manner borne to labour ; as he upon whom the charge lies to provide both for himselfe, and all the creatures under his command ; being not more impotent than they in his first entrance into the world, than he is afterwards by the power of his reason more able to governe them, and to order all things that may concerne both their use, and conservation. How willingly, O Lord, should I stoop to this just condition of my Creation ? Labour is my destiny, and labour shall bee my trade :

G 2

Some-

Sol. 3.

Sol. 32. Something I must alwaies doe ; both out of thy command, and my owne inclination ; as one whose not un-active spirit abhorres nothing more than the torment of doing nothing : O God, doe thou direct mee to, and imploy me in, those services that may be most for thy glory, for the good of others, and my own discharge and comfort.

Soliloq. XXXII.

Acquaintance with Heaven.

WHat an high favour is it in the Great God of heaven, that he is pleased to stoop so low

low as to allow wretched
man here upon earth to be
acquainted with so infi-
nite a Majesty ? yet in the
multitudes of his mercies,
this hath hee condescended
unto : so farre hath hee
yeilded to us, as that hee is
pleased wee should know
him ; and to that end hee
hath clearly revealed him-
self to mankind, and more
then so, he is willing and
content that we should en-
joy him, and should conti-
nually make a comforta-
ble use of his presence with
us ; that we should walke
with him, and impart all
our secret thoughts and
counsels to him ; that wee
should call for his graci-
ous aid upon all our occa-
sions ; that we should im-

So 1.32.

SOL. 32. part all our wants and
feares and doubts to him,
with expectation of a mercifull
and sure answer, and supply
from heaven; Yea, that hee
should invite us, silly wretches,
to his presence, and calls us up
to the throne of grace, and
encourage us poor souls, dejected
with the conscience of our
unworthinesse, to put up our
sutes boldly to his mercifull
hands; Yea, that hee should
give this honour to dust and
ashes as to stile us his friends:
how shamefully, unthankfull,
and how justly miserable shall
I be, if I make not an answerable
use of so infinite a mercy? O
God, how utterly unworthy
shall I be of this grace,

if notwithstanding these **Sol. 32.**
mercifull proffers and soli-
citations, I shall continue a
willing stranger from thee,
and shall make no more
improvement of these fa-
vours than if they had ne-
ver been rendred? O let
me know thee, let me ac-
knowledge thee, let me a-
dore thee, let me love
thee, let mee walke with
thee, let me enjoy thee; let
me, in an holy and awfull
familiarity bee better and
more entirely acquainted
with thee than with the
World, than with my self;
so I shall be sure to be hap-
py here, and hereafter glo-
rious.

SOL. 33.

Soliloq. XXXIII.

The All-sufficient knowledge.

I Finde much inquiry of curious wits, whether wee shall know one another in heaven ; There is no want of arguments on both parts, and the greatest probabilities have seemed to bee for the affirmative ; But, O Lord, whether or no wee shall know one another, I am sure we shall all thy glorified Saints know thee ; and in knowing thee wee shall be infinitely happy ; and what would wee more ? Surely, as we finde here , that the Sun puts out the fire, and the

the greater light ever extinguisheth the lesse : so why may wee not think it to be above ? When thou art all in all to us, what can the knowledge of any creature adde to our blessednesse ? And if when we casually meet with a Brother, or a Son before some great Prince, we forbear the ceremonies of our mutuall respects, as being wholly taken up with the awfull regard of a greater presence ; how much more may we justly think, that when wee meet before the glorious Throne of the God of heaven, all the respects of our former earthly relations must utterly cease, and bee swallowed up of that beatificall presence,

G 5

SOL. 33. fence, divine love, and infinitely blessed fruition of the Almighty.

O God, it is my great comfort here below to thinke and know that I have parents, or children, or brothers and sisters, or friends already in possession of glory with thee, and to believe assuredly that in my time I shall bee received to the association of their blessednesse : but if upon the dissolution of this earthly Tabernacle, I may be admitted to the sight of thy all-glorious essence, and may set eye upon the face of my blessed Saviour, now sitting at the right hand of thine incomprehensible Majesty, attended with those millions of his

his heavenly Angels, I shall neither have need, nor use of enquiring after my kindred, according to the flesh. What can fall into my thoughts or desires, beside, or beyond that which is infinite?

Sol. 34.

Soliloq. XXXIV.

Poor Greatnesse.

I Cannot but look with much pittie mixed with smiles upon the vaine worldling, that sets up his rest in these outward things, and so pleases himselfe in this condition, as if he thought no man happy but himselfe: how high he looks, how big he speakes,
how

Sol. 34. how proudly hee struts
with what scorn and in-
sultation doth he look up-
on my dejectednesse? the
very language of his eye is
no other than contempt,
seeming to say, Base Indi-
gent, thou art stript of all
thy wealth, and honour;
thou hast neither flocks,
nor herds, nor lands, nor
mannors, nor bagges, nor
barne-fulls, nor titles, nor
dignities, all which I have
in abundance; no man re-
gards thy meanenesse; I
am observed with an aw-
full veneration. Be it so,
great Sin, thinke I; enjoy
you your height of honor,
and heaps of treasure, and
ceremonies of state, whiles
I go shrugging in a thred-
bare coat, and am glad to
feed

So 1. 34.

feed on single dishes, and
to sleepe under a thatched
rooffe; But let me tell you,
set your all against my no-
thing, if you have set your
heart : upon these gay
things, were you the heire
of all the earth, I would be
loath to change conditions
with your eminence ; and
will take leave to tell you,
that at your best, you shall
fall within my commise-
ration : It is not in the
power of all your earthly
privileges to render you
other than a miserable vas-
fall : If you have store of
gold, alas, it is but made up
into fetters and manicles ;
and what is all your out-
ward bravery but meere
matter of opinion ? I shall
shew you an Indian slave,
that

Sol. 34. that shall no lesse pride
himselfe in a Bracelet of
Glasse beades, that you
can in your richest Jewels
of Rubies and Diamonds:
All earthly things are as
they are valued: The wise
and Almighty Maker of
these earthen Mines, e-
steemes the best Metals,
but as thicke Clay; and
why should we set any o-
ther price of them than
their Creator? And if we
be wont to measure the
worth of al things by their
vertues and uses, and ope-
rations, what is it that your
wealth can do? Can it
free you from cares? can
it lengthen your sleeps?
can it keepe you from
head-aches, from Gouts,
Dropfies, Feavers and o-
ther

SO 2. 34

ther bodily distempers? can it ransom you from death? can it make your account easier in the great day of reckoning? Are you ever the wiser, ever the holier, ever the quieter for that which you have purchased with teares, and blood? And were it so precious as you imagine, what hold have you of it? what assurance to enjoy it, or your self but one hour? As for despised me, I have wealth that you know not of; My riches are invisible, invaluable, interminable: God all-sufficient is mine; and with him all things: My treasure is not lockt up in earth, or in heaven, but fills both: My substance is sure; not obnoxious

Sol. 34. noxious to plunder or loss, or diminution : No man hath bled , no widow or orphan hath wept for my enriching ; The onely difference is this ; You are miserable, and think your self happy ; I am happy whom you think miserable ; How ever our thoughts may beare us out in both for a while, yet at the last, except truth it selfe can deceive us, the issue must fall on my side. O God, be thou my portion, and the lot of mine inheritance, let the scum of the world spit in my face as the most despicable of all creatures, I am above the despight of men and devils, and am secretly happy, and shall be eternally glorious. :

Soliloq.

Soliloq. XXXV.

90 L. 35.

Acceptation of Desires.

WHat a comfort it
is to us weake
wretches that we have to
deal with a mercifull God,
that measures us not by
our performances, but by
the truth of our desires:
David had a good mind to
build God an House, his
hands were too bloody to
lay the foundation of so
holy a fabrick; Yet God
takes it as kindly from
him, as if hee had finished
the work; and rewards the
intention of building an
house to his Name; with
the actuall building of an
house to *David* for ever.
Good

SaL. 35. Good *Ezekiah* knew how easie and welcome a sute he made, when after all endeavours of sanctifying the people, for the celebration of that great Passcover, he prayed, The Lord pardon every one that prepareth his heart to seeke God, the Lord God of his Fathers, though he be not cleansed according to the purification of the Sanctuary. - Alas, we cannot be but lame in all our obediences: What can fall from defective causes, but imperfect effects? If we pray, we are apt to entertaine unmeet notions of the infinite Spirit to whom wee addresse our supplications, and sudden glances of wandring thoughts; If we read or hear

2 Chro: 30.
18, 19.

hear, wee are subject to
vaine distractions; if wee
approach Gods table, our
souls fail of that exact pre-
paration & purity where-
with they should be deck-
ed, when they come to
that celestiall banquet; If
we doe the workes of Ju-
stice, or Mercy, it is not
without some light touch
of self-respect; & well may
we say with the blessed A-
postle, The good that I
would, I do not: we should
therefore finde just cause
of discouragement in our
selves, if our best actions
were to bee weighed by
their own worth; and not
by our better intentions:
But that gracious God,
who puts good desires in-
to us, is so ready to accept
of

SO L. 35.

Rom. 7. 19.

Sol. 36. of them, that he looks not so much at what wee have done, as at what we wisht to have done ; and without respect to our defect, crownes our good affecti-
ons. All that I can say for my selfe, O my God, is, that the desire of my heart is to please thee in all things : my comfort then is, though my abilities fail in the performance, yet thy mercies cannot faile in my acceptation.

Soliloq. XXXVI.

Heavenly Ioyes.

DOubtless, O God, thou that hast given to men, even thine enemies, here
up

Sol. 36.

upon Earth, so excellent
meanes to please their out-
ward senses; such beauti-
full faces, and admirable
flowers to delight the eye;
such delicate scents from
their garden, to please the
smell; such curious confe-
ctions, & delicate sauces, to
please the taste; such sweet
Musick from the birds, and
artificiall devises of ravi-
shing melody from the
art of man, to delight the
care; hast much more or-
dained transcendent plea-
sures, and infinite content-
ments for thy glorified
Saints above. My soule,
whiles it is thus clogged
and confined, is too
straight to conceive of
those incomprehensible
waies of spirituall delceta-
tion,

Sol. 37. tion, which thou hast provided for thy dear chosen ones, triumphing with thee in thy heaven: O teach me to wonder at that which I cannot here attaine to know, and to long for that happinesse which I there hope to enjoy with thee for ever.

Soliloq. XXXVII.

Mixed Contentments.

WHat a fool were I, if I should thinke to finde that, which *Solomon* could not; contentment upon earth? his greatnesse, wealth and wisdom gave him opportunity to search, where my

impotency is shut out: **Sol. 37.**
Were there any thing under heaven free from vanity and vexation, his curious inquisition could not have missed it.

No, alas, all our earthly contentments are like a Jewish Passcover, which wee must eate with soure herbes : Have I wealth ? I cannot bee void of cares : Have I honour ? I cannot bee rid of envy : Have I knowledge ? Hee that increaseth knowledge, increaseth sorrow, saith the Kingly Preacher : Have I children ? it were strange, if without crosses : Have I pleasures ? not without a sting : Have I health ? not without the threats of disease : Have I full diet ? not with-

SOL. 37. without the inconveniences of satiety : Have I beauty ? not without a snare to my soul. Thus it is in all our sublunary comforts ; I cannot have the Rose, but I must be content with the prickles : Pure and absolute pleasure dwells elsewhere, far above the reach of this vale of misery. O God, give me to seeke it there onely : not without a contemptuous neglect of all those deceitfull vanities which would withdraw my soule from thee; and there let me finde it, whiles I am here by faith, when I remove hence by personall fruition : In the mean time, let me take what thou givest me with patience, and thankfulness:
thank-

thankfulnesse for the meat,
and patience with the
sauce.

Sol. 38.

Soliloq. XXXVIII.

True wealth.

ALL a mans wealth
or poverty is within
himselſe: It is not the out-
ward abundance or want
that can make the diffe-
rence. Let a man bee never
ſo rich in eſtate, yet if his
heart be not ſatiſfied, but
he is ſtill whining, and
ſcraping and pining for
more, that man is miſera-
bly poore; all his bagges
cannot make him other
than a ſtarke beggar. On
the other ſide, give mee a

H man

Sol. 38

man of small means whose minde is throughly content with his little, and enjoyes his pittance with a quiet and thankfull heart, that man is exceeding rich; all the World cannot rob him of his wealth. It is not having, by which we can measure riches, but enjoying : The Earth hath all Treasures in it, yet no man stiles it rich : Of these which the world call goods of Fortune, onely opinion sets the value: Gold and Silver would bee metals, whether wee thinke them so, or not; they would not bee riches, if mens conceit and institution did not make them such. O my soule, bee not thou carried away with the

common Error to covet
and admire those things
which have no true worth
in themselves : If both the
Indies were thine, thou
shouldest bee no whit the
wealthier ; Labour for
those riches whereby thy
stocke may bee advanced :
The great Lord of all, who
knowes best, where his
Wealth lies, and where
thou shouldest hoord up
thine, hath told thee
where to seeke it, where to
lay it: Lay not up for your
selves Treasures upon
earth, where moth and rust
doth corrupt, and where
theeves break thorow and
steale; But lay up for your
selves Treasures in Hea-
ven: There thou shalt bee
sure to finde it entire, free
H^o from

Ser. 38.

Mat. 6. 19.

So l. 39. from plunder, and all danger of diminution, O God, give me to covet that my minde may bee rich in knowledge, that my soule may be rich in grace, that my heart may bee rich in true contentation; as for this pelfe of the World, let it make them miserable that admire it.

Soliloq. XXXIX.

False Light.

Looking forth one starry evening, my eye met with a glorious light, that seemed fairer than its fellows: Whiles I was studying what Planet it might be, it suddainly glided

ded downe, and vanished. Sol. 39.

O God, how can we hope to avoid delusions upon earth, when even the face of heaven may thus deceive us? It is no otherwise in the firmament of the Church : How many have there been, that have seemed eternally fixed in that high sphere, which have proved no other than base Meteors, gilded with fair beames; they appeared starres, their substance was but slime. Woe were to the earth, if a true starre should fall; Yea, I doubt whether the Fabrick of heaven would stand, if one of those glorious Lights should drop downe : If therefore the star Wormwood shall fall, and imbit-

SOL. 40. ter the waters, hee shall
 shew himselfe to be but a
 false star, and a true Im-
 postor; else heaven should
 fall as soon as hee. O my
 God, give mee grace to
 know the truth of my sub-
 stance and the firmnesse of
 my station: Let me hate
 all counterfeite exhalations;
 Let me know my selfe the
 least and most insensible
 star in thy *Galaxies*; so shall
 I bee happy in thee, and
 thou shalt be by me glori-
 fied.

Soliloq. X^E.

The haste of Desire.

HOW slowly the houres
 seem to pace when we
 are

are big with the desire and expectation of any earthly contentment? we are ready to chide the time for standing still, when wee would over-hasten the fruition of our approaching comfort: So the School-boy longs for his play-day, the Apprentice for his freedom, the Ward for his livery, the Bride for her nuptials, the Heire for his inheritance: so approvedly true is that of wise *Solomon*, *Pro. 13. 12.*

Hope deferred makes the heart sick. Were it not, O my soule, for that wretched infidelity, which cleaves so close unto thee, thou couldst not but bee thus affected to thy heaven; and shouldst bee yet so much more, as the joyes
H 4 there

So L. 40 | there are infinitely more
exquisite than which this
earth can afford : Surely
thou dost but flatter mee
with the over-weening
conceit of the firm apprehen-
sion of my faith ;
whiles I finde thee so cool
in the longing desires of
thy glorification : What ?
hast thou no stomack to
thy happinesse ? Hath the
world benumbed thee
with such a dull stupidity
that thou art growne re-
gardlesse and insensible of
eternall blessednesse ? Oh
shake off this Lethargick
heaviness of spirit, which
hath possessed thee, and
rouze up thy selfe to those
ardent desires of glory
which have sometimes en-
flamed thee : Yea, Lord,
do

do thou stir up that heavenly fire that now lies raked up in the Embers of my soule, and ravish my heart with a longing desire of thy salvation.

SOL 41.

Soliloq. XLI.

Deaths Remembrancers.

EVery thing that I see furnishes me with fair monitions of my dissolution : If I look into my garden, there I see some flowers fading, some withered ; If I look to the earth, I see that mother , in whose wombe I must lie ; If I goe to Church, the graves that I must step over in my way, shew me what I must

H 5

trust

SOL. 41. trust to; If I look to my Table, death is in every Dish, since what I feed on did once live. If I look into my glasse, I cannot but see death in my face; If I goe to my bed, there I meet with sleepe the Image of death; and the sheets, which put mee in minde of my winding up. If I look into my study; what are all those books, but the monuments of other dead authors? O my soul, how canst thou bee unmindfull of our parting, when thou art plyed with so many monitors? Cast thine eyes abroad into the world, what canst thou see but killing and dying? Cast thine eyes up into heaven, how canst thou but thinke
of

of the place of thy approaching rest? How justly then may I say with the Apostle, By our rejoycing which I have in Christ Jesus, I die daily: And, Lord, as I daily die in the decay of this fraile nature; so let me die daily in my affection to life, in my preparation for death. O do thou fit me for that last, and happy change. Teach me so to number my daies that I apply my heart to wisdom, and addresse it to ensuing glory.

Soliloq. XLII.

Faiths Victory.

WEE are here in a
perpetuall warfare,

So L. 42.

1 Cor. 15.
31.

So L. 42. fare, and fight wee must ;
 Surely, either fight, or
 dye; some there are that
 doe both; That is accor-
 ding as the quarrell is, and
 is managed : There are
 those that fight against
 God; these meddling with
 so unequall a match, can-
 not looke to prevaile. A-
 gain, The flesh warreth a-
 gainst the spirit; this in-
 testine rebellion cannot
 hope to prosper; but if
 with the chosen vessell, I
 can say, I have fought a
 good fight, I can neither
 lose life, nor misse of victo-
 ry: And what is that good
 fight? Even the same A-
 postle tels me, the fight of
 faith; this is the good fight
 indeed, both in the cause
 and managing, & the issue:

2 Tim. 4. 7.

1 Tim. 6. 2.

Lo

Lo this faith it is, that wins
 God to my side, that
 makes the Almighty
 mine; that not only inga-
 ges him in my cause, but
 unites me to him; so as his
 strength is mine: In the
 power of his might there-
 fore I cannot but be victo-
 rious over all my spiritu-
 all enemies by the onely
 meanes of this faith: For
 Satan; This Shield of
 faith is it that shall quench
 all the fiery darts of that
 wicked one. For the
 world; this is the victory
 that overcomes the world;
 even our faith.

Be sure to finde thy self
 furnished with this grace;
 and then say, O my soule,
 thou hast marched valiant-
 ly: the powers of Hell
 shall

Sol. 4.

Eph. 6. 16.

1 Ioh. 5. 4.

SOL. 42. shall not bee able to stand before thee ; they are mighty and have all advantages of a spirituall nature, of long duration, and experience ; of place, of subtilty : Yet this conquering grace of faith is able to give them the foile, and to trample over all the powers of darknesse. O my Lord God, doe thou arme and fortifie my soule with a lively and stedfast faith in thee, I shall not feare what man or Divell can doe unto me : settle my heart in a firme reliance upon thee, and turne mee loose to what enemy thou pleasest.

Soliloq.

Soliloq. XLIII.

The unfailing Friend.

NEXT to the joy of a good conscience, there is no greater comfort upon earth, than the enjoyment of dear friends; neither is there any thing more sad than their parting; and by how nearer their relations are, so much greater is our sorrow in forgoing them: What moane did good *David* make, both for *Absalon* as a Sonne, (though ungracious) and for *Jonathan* as a friend: Surely, when our dear ones are pulled away from us, we seeme to have limbes torne away from

our

Sol. 43.

our bodies ; yet this is a thing must bee lookt for ; wee are given to each other, (or lent rather) upon condition of parting, either they must leave us, or we them ; a parting there must bee, as sure as there was a meeting : It is our fault if we set our hearts too much upon that, which may, yea, which must be lost. Be wise, O my soul, and make sure of such friends as thou canst not be bereaved of : Thou hast a God, that hath said, I will not leave thee nor forsake thee : It was an easie sure, and already granted which the holy Psalmist made : Cast me not off in the time of old age, forsake me not when my strength

psal. 71. 9.

strength faileth : And againe, When my Father and my Mother forsake me (in their farewell to a better world) yet then the Lord will take me up. It is an happy thing to have immortall friends : sticke close unto them, O my soule, and rejoyce in them evermore, as those that shall sweetly converse with thee here, and shall at last, receive thee into everlasting habitations.

Sol. 44.

Psal. 27. 10.

Soliloq. XLIV.

Quiet Humility.

HE is a rare man that is not wise in his owne conceit ; and that saies not within

Sol. 44. within himselfe, I see more
 than my neighbours : For
 wee are all borne proud,
 and selfe-opinionate ; and
 when we are come to our
 imaginary maturity , are
 apt to say with *Zedechiab*,
 to those of better judge-
 ment than our own, which
 way went the Spirit of
 God from me to speak un-
 to thee ? Hence have arisen
 those strange varieties of
 wilde paradoxes, both in
 Philosophy and Religion,
 wherewith the world a-
 bounds every where.
 When our fancy hath
 entertained some uncouth
 thought, our selfe-love is
 apt to hatch it up, our con-
 fidence to broach it, and
 our obstinacy to maintain
 it ; and (if it bee not too

1 Kin. 22.

24.

nonstrous) there will not want some credulous fools to abet it : so as the onely way both to peace and truth, is true Humility ; which will teach us to thinke meanly of our own abilities, to be diffident of our own apprehensions and judgments, to ascribe much to the reverend antiquity, greater sanctity, deeper insight of our blessed Predecessors. This onely will keepe us in the beaten road, without all extravagant deviations to untrod-den by-paths : Teach me, O Lord, evermore to think my self no whit wiser than I am; so shall I neither bee vainly irregular, nor the Church troublesomely unquiet.

Solilo.

Sol. 45.

Soliloq. XLV.

Sure Mercies.

THere is nothing more troublesome in humane society than the disappoint of trust, and failing of friends: For besides the disorder that it works in our owne affaires, it commonly is attended with a necessary deficiency of our performances to others: The leaning upon a broken Reed gives us both a fall and a wound: Such is a false friend, who after professions of love, and re-all offices, either slinks from us, or betrayes us: This is that which the great patterne of patience

So bitterly complains of,
as none of his least afflictions,
My Kinsfolk have failed me,
and my familiar friends have forgotten me.
It went to the heart of *David*,
that his owne familiar friend,
in whom hee trusted,
which did eate of his bread,
should lift up his heele against him :
And surely, those that are
stanch, and faithfull in
themselves, cannot but bee
so much the more deeply
affected with the perfidious
dealing of others ; and
yet also so much the more,
as their confidence and en-
tirenesse was greater ; this
was that which heightned
the vexation of that man
who is so famous for the
integrity of his heart. It
was

Sol. 45.

Iob 19. 14.

Psal. 41. 9..

Psal. 55. 13,
14.

Sol. 45. was thou, O man, mine equal, my guide, my acquaintance; we took sweet counsell together, and walked to the house of God in company. And still our daily experience gives us miserable instances in this kinde: Hee hath had little to doe in the world that hath not spent many a sigh upon others faithlesness.

And now, O my soule, the more sad prooffe thou hast had of the untrusty disposition and carriage of men, the more it concernes thee to betake thy selfe, in all zealous & absolute assistance, unto the sure protection and never-fayling providence of thy God? the God who, being Truth

it

at selfe, never did, never can
forfeit his Trust to any
Soule that relyed upon his
most certaine promises,
upon his promised mer-
cies, upon his mercifull and
just performances.

My soule wait thou on-
ly upon God; for my ex-
pectation is from him; He
only is my Rock, and my
salvation; In God is my
salvation and my glory, the
Rocke of my strength, and
my refuge is in God. It
shall not trouble thee to
send men false, whiles thou
hast such a true God to
have recourse unto.

Sol. 45.

Psal. 61. 7.

Solilo.

Sol. 46.

Soliloq. XLVI.

*Dangerous Prosperity.*Deut. 6, 11,
12.

IT was a just and need-
full precaution, O God,
which thou gavest of old
to thine Israel. When thou
shalt have eaten, and art
full, then beware lest thou
forget the Lord : There
was not so great feare of
forgetting thee, whiles
they were in an hungry
and dry Wildernes, al-
though even there they did
too often forget them-
selves, in an ungracious
murmuring against thee
and their Leaders; the
greatest danger of their
forgetting Thee would be,
(thou knewest) when they
should

should come to be pampered in the Land that flowed with Milk and Honey: There it was that accordingly *Jesurun* waxed fat and kicked; there being growne thick and covered with fatnesse, he forsooke God which made him, and lightly esteemed the Rock of his salvation. Nothing is more difficult than to keep our selves from growing wanton by excess; whereas nature kept low is capable of just obedience: Like as in the body also, a full feed breeds superfluous and vicious humors, whereas a spare diet keeps it both clean and healthfull. Do not I see, O Lord, even the man that was after thine owne heart whiles

I thou

SoL. 46.

Deut. 32.
15.

SOL. 46. thou keptst him in breath,
 with the prosecution of an
 unjust Matter, how tender-
 ly consciencious hee was;
 remorsed in himselfe for
 but cutting off a lappe of
 the robe of his causelesse
 pursuer : who yet when
 he came to the full scope
 of his ease, and Courty
 jollity, made no scruple of
 the adulterous bed of faire
Bathsheba, or the bloody
 murder of a faithfull *Uri-*
ah. Who was I, O Lord,
 that I should promise my
 self an immunity from the
 perill of a prosperous con-
 dition under which thy
 holier servants have mis-
 carried. It was thy good-
 nesse and wisdom who
 fore-seest not what shall
 be onely, but what might
 be

1 Sam. 24.5

bee also, in prevention of the danger of my surfeit, to take away the dish, whereon I might have over-fed. O God, I do humbly submit to thy good pleasure; and contentedly rest upon thy Providence, which hast thought fit rather to secure me in the safe use of my little, than to exercise mee with the temptations of a bewitching plenty.

Soliloq. XLVII.

Cheerfull Obedience.

IT is not so much the worke that God stands upon as the mind of the worker. The same act may

I 2

be

SOL 47. be done with the thanke
and advantage of one a-
gent, and with frowns and
disrespect to another. If
we doe our businesse grud-
gingly, and because we
must, out of the necessity
of our subsistence, we shall
have as much thanke to sit
still : It is our owne need
that sets our hands on
work, not our obedience :
So as herein wee are our
own slaves, not Gods ser-
vants ; Whereas, if we go
about the workes of our
calling cheerfully, offering
them up to God, as our
willing sacrifice in an
humble compliance with
his commands, and an aw-
full and comfortable ex-
pectation of his gracious
acceptance, we are blessed

in

in our holy endeavours, **So L. 47.**
and cannot faile of an *Euge*
from our Master in Hea-
ven. Alas, Lord, it is but
little that I can doe, and,
without thy enabling, no-
thing.

Thou that vouchsafest
to give me an abilitation
to the worke, put into me
also good affections to
thee in performing of it:
Let me doe thy will here,
as thy Angels doe in hea-
ven, with all gracious rea-
dinesse, and alacrity; and
be no lesse glad that I shall
doe it, than that it is done:
so whiles carnall hearts
shall languish under their
forced taskes, my labour
shall be my pleasure; and
I shall finde unspeakable
comfort both in the con-

SOL.48. science of my act, and the crown of my obedience.

Soliloq. XLVIII

Heavenly Accordance.

AS our condition here upon earth is different ; so must our affection needs be also : that which is one mans joy is anothers griefe ; one mans fear is another mans hope: neither can it be otherwise, while our occasions draw us to so manifest contradictions of disposition : These diversities and contrarieties of inclination and desire, are the necessary symptoms of our wretched mortality ; and the nearer

we

Sol. 48.

we grow to the perfection
of our blessednesse, the
more shall we concentrate
in the united scope of all
our actions, and affections,
which is the sole glory of
our Creator : Know then,
O my soul, that the closer
thou canst gather up thy
selfe in all the exercise of
thy faculties, and propo-
sals of thy desires, to the
only respect of the honour
of that great and good
God which gave thee thy
being, thou aspirest so
much nearer to thy hea-
ven, where all the blessed
Saints and Angels agree
together in one perpetuall
mployment of praising
their Maker ; and sweetly
accord in that one most
perfect ditty and note of an

SOL. 49. eternall Allelujah to him
that sits upon the Throne
of that Celestiall glory.

O God, doe thou draw
in my heart more and
more from this variety of
earthly distractions, and
fixe it upon this one hea-
venly worke : put me up-
on that blessed Taske here
below, which shall never
know any end, but endure
for ever in heaven.

Soliloq. XLIX.

Divine Bounty.

HAd not the Apostle
said so, yet our owne
sense and experience
would have told us, that
every good and perfect
gift

gift is from above, and cometh downe from the Father of Lights: For sure, from below it cannot come. How should any perfect gift arise from the region of all imperfection? How should evill afford any good? What is below but earth and hell? where of the one yeelds nothing but torment, the other nothing but misery, and sin: If therefore it be perfect, or good, (since nothing can give what it hath not) it must needs come from above: And from whom above? Not from those lightsome bodies of the Starres, whose influences cannot reach unto the soule, whose substance is not capable of any spiritu-

Sol. 49.

Iam. 1. 17.

Sol. 49.

all power, whether to have, or give perfect gifts: Not from the blessed Spirits, which are Angels of Light: They may helpe, through Gods gracious appointment, to convey blessings to us, they neither wil or can challenge an originall and primary interest in the blessings which they convey. Onely therefore from the Father of Lights; who as he is light, so is the Author of all whatsoever light, both inward and outward, spirituall and sensible: and as light was the first good and perfect gift which hee bestowed on the world, so it well may imploy all the spirituall blessings conferred on the Creature: So as he

he that said, Let there bee light ; said also, Let this man be wise ; Let that bee learned ; Let that other be gracious and holy : whence then, O whence can I look for any good thing, but from thy hands , O my God, who givest to all men liberally and upbraidest not : whose infinite treasure is not capable of any diminution ; since the more thou givest, thy store is not the lesse, thy glory more. Thou dost not sell thy favours, as we men are apt to do, looking through our small bounty, at an expected retribution ; but thou givest most freely, most absolutely : neither dost thou lend thy best blessings, as looking to receive

So L. 49

Iam. I. 5.

So L. 50. ceive them back again, but
 so conveyest them to us, as
 to make them our owne
 for ever : since therefore
 thy gifts are so free, that
 all thy heavenly riches
 may be had for asking ;
 how worthy shall I bee to
 want them if I doe not sue
 for them to the Throne of
 thy grace ; Yet even this
 (since it is a good thing) I
 cannot do without thee. O
 then give thou mee the
 grace that I may bee ever
 begging faithfully of thee;
 and give mee the graces
 that I beg for.

Soliloq. L.

Sweet use of Power.

I See that great, wise, and
 holy God, who might
 most

most justly make use of his absolute power, yet proceeds sweetly with his creature in all his wayes: Hee might force some to salvation in spite of their wills; He might damne others meerely for his pleasure, without respect to their sin: But he doth not, hee will not doe either of these; but goes along graciously and gently with us, inviting us to Repentance, and earnestly tendring to us the meanes of salvation on the one side with effectuall perswasions, and strong motives, and kindly inclinations to an answerable obedience; on the other side, laying before us the fearfull menaces of his judgements denounced against

Sol. 50.

So 2. 50. gainst sinners, urging all powerfull dissuasions, and using all probable meanes to divert us from all the waies of wickednesse; and when those prevaile not, justly punishing us for our wilfull disobedience, impenitence, and infidelity.

O God, how should we learne of thee to proceed with all our fellow-Creatures, (but much more with our Christian Brethren) not according to the rigour of any pretended prerogative of power, but in all mercifull tendernes, in all gentle and faire meanes of their reclamation on the one side, & on the other, in an unwilling and constrained severity of necessary justice.

And how much doth it
concerne thee, O my soule,
not to stay till thy God
shall drag thee to Repen-
tance and salvation, but
gladly to embrace all
those happy opportunities,
and cheerfully to yeeld to
all those mercitull solici-
tations, which thy God of-
fers thee for thy full Con-
version; And carefully to
avoid those waies of sinne
and death which he hath
under so dreadfull denun-
ciations graciously warned
thee to shun: Else thy God
is cleared both in his ju-
stice and mercy, and thy
perdition is of thy self.

SO 2. 50.

Soliloq.

SO L. 51.

Soliloq. LI.

The power of Conscience.

IT is a true word of the Apostle, God is greater than our Conscience; and surely, none but he: under that great God, the supreme power on earth is the conscience. Every man is a little world within himselfe; and in this little world there is a Court of Judicature erected, wherein next under God the Conscience sits as the supreme Judge, from whom there is no appeal; that passeth sentence upon us, upon all our actions, upon all our intentions; for our persons, absolving

solving one, condemning
another; for our actions,
allowing one, forbidding
another: If that condemn
us, in vaine shall all the
World besides acquit us;
and if that cleare us, the
doom which the World
passeth upon us, is frivo-
lous, and ineffectuall. I
grant this Judge is some-
times corrupted with the
Bribes of Hope, with the
weake feares of losse, with
an undue respect of per-
sons, with powerfull im-
portunities, with false wit-
nesses, with forged eviden-
ces, to passe a wrong sen-
tence upon the person, or
cause; for which hee shall
be answerable to him that
is higher than the highest;
but yet this doom, (though
re-

Sol. 51.

Sol. 51. reversible by the Tribunall
of Heaven) is still obligat-
ory on earth : So as it is
my fault that my consci-
ence is misled ; but it is
not my fault to follow my
Conscience. How much
need have I therefore, O
my God, to pray that thou
wouldest guide my Con-
science aright ; and keepe
this great Judge in my bo-
some from Corruption
and error ? and what
need hath this intestine ar-
biter of mine to take speci-
all care that he may avoid
all misinformations that
may mislead his judgment,
and all the base suggesti-
ons of outward advantage,
or losse that may deprave
his affections ? And, O
thou, that only art greater
than

that my Conscience, keep mee from doing ought against my Conscience: I cannot disobey that but I must offend thee; since that is but thine Officer under thee, and only commands for thee.

Sol. 52.

*Soliloq. LII.**Proud Poverty.*

THat which wise Solomon observed in the temporall estates of men, holds no lesse true in the spirituall: There is that maketh himselfe rich, yet hath nothing; There is that maketh himselfe poor, yet hath great riches: On the one side, we meet with

Prov. 13. 7.

So **L. 52.** a proud but beggarly **L. 10-**
dicean, that saies, I am rich,
 and increased with goods,
 and have need of nothing;
 which will not know that
 he is wretched, and misera-
 ble, and poor, and blinde,
 and naked; This man when
 the means of further grace
 are tendred him, can say,
 as **Esau** did, of the pro-
 ferred herds, I have enough
 my Brother; and with the
 bragging Pharisee can
 boast of what he is not, and
 of what he is; of what hee
 hath, of what he doth; ad-
 miring his owne nothing,
 and not caring to seek for
 more, because he thinks he
 hath all; this fond Justici-
 ary can overdoe his duty,
 and supererogate; con-
 temning the poverty of
 soules

loules & better furnished
than his ~~owne~~ wife; and laying
his merits in the dish of
the Almighty.

Sol. 52.

On the other side, there
is an humble soule, that is
secretly rich in all spiritu-
all endowments; full of
knowledge, abounding in
grace, which out of the
true poverty of spirit un-
der-values himselfe, and
makes no shew of ought
but a bemoaned disability:
as wee have seen those
grounds wherein the rich-
est Mines are treasured,
bewray nothing but bar-
rennesse in their outside.

O my soul, what estima-
tion soever others may set
upon thee, thou art consci-
ous enough of thy owne
wants; be thankfull for the
lit-

So l. 53. little thou hast, and a.

for the much thou lackest;
and if thou wilt needs bee
advancing thy selfe above
others, let it be in the con-
testation of thy greater
humblenesse, and lower
dejection. Thy grace shall
be no lesse because thou
thinkst it so : but shall ra-
ther multiply by a modest
diminution.

And, O Blessed Lord,
thou who resistest the
proud, and givest grace to
the humble, give me more
humility, that I may re-
ceive more grace from
thee; and thou whose gra-
cious raine shelves downe
from the steep mountains,
and sweetly drenches the
humble vallies; depresse
thou my heart more and
more

more with true lowliness
of Spirit, that the showers
of thy heavenly grace
may loke into it, and
make it more fruitfull in
all good affections, and all
holy obedience.

SOL. 53

. Soliloq. LIII.

The happiest Society.

I Finde, O Lord, some
holy men that have
gone aside from the world,
into some solitary wilder-
nesse, that they might have
their full scope of enjoying
thee freely, without any
secular avocations; who
no doubt improved their
perfect leisure to a great
entirenesse of conversation
with

Sol. 53. with thee. Surely I could easily admire the report of their holinesse, and emulate their mortified retirednesse, if I did not hear them say, The Woolfe dwels in the Wood, and that they could as soone leave themselves, as the World behind them. There is no Desart so wild, no Mountaines or Rockes so craggy, wherein I would not gladly seeke thee, O my God, and which I would not willingly climbe up to finde thee, if I could hope that solitude would yeeld a spirituall advantage of more enjoying thee. But, alas, I find our weak powers are subject to an unavoidable lassitude; and wee can no

more

more contemplate alwaies
those divine Objects,
than our bodily eyes are
able to fix themselves on
the body of the Sun in his
brightest splendor: so as, if
our mindes should not bee
sometime taken off with a
safe variety of Cogitati-
ons, wee should be over-
whelmed with thy Glory,
and with too much light
blinded: by this meanes it
comes to pass that these
small interspirations set an
edge upon our re-assumed
speculations, and renewed
Devotions: Although also
in the mean time, I should
hate all secular diversions,
if they should take thee for
a moment quite out of my
sight; If I did not finde that
I may still refer them to
K thee,

Sol. 54. thee, and enjoy thee in them. O God, doe thou so fix my soul upon thee, that what ever occasion shall take me up, I may never be out of thy blessed society, and make me so insensible of the noise of the world, that even in the midst of the Market I may bee still alone with thee.

Soliloq. LIV.

Honey from the Rock.

O God, thou didst miraculously refresh thy murmuring Israel of old with water out of the Rock, in that dry wilderness; and now I hear thee say,

say, If they had hearkened to thy voice, and walked in thy waies, with honey out of the Rock thou wouldst have satisfied them. Loe, that which thou wouldest have done to thine ancient people, if they had obeyed thee, thou hast abundantly performed to thine Evangelicall Israel. With Hony out of the Rock hast thou satisfied them; The Rock that followed them was Christ my Saviour: Lo, out of this Rock hath flowed that hony whereby our soules are satisfied; Out of his side (saith the Evangelist) came water and blood, This Rock of our salvation affordeth both what Israel had, and might have had. Surely, O

Sol. 54.

Psal. 81. 16.

1 Cor. 10.

So L. 54.

Heb. 9. 12.
Eph. 1. 7.

Rom. 5. 9.

Col. 1. 10.

Heb. 9. 22.

Heb. 13. 12.
14.

1 Pet. 1. 2.

Heb. 9. 15.

my God, there can be no
hony so sweet, as the effect
of the precious blood of
my Saviour to the soul of
the Beleever ; By that
blood we have eternall re-
demption from death, and
Remission of all our sinnes;
By that blood are we ju-
stified in the sight of our
God, and saved from the
wrath to come ; By that
blood we have our Peace
made in Heaven, and are
fully reconciled to our
God ; By that blood wee
are cleansed and purged
from all our iniquity ; By
that blood we are sanctifi-
ed from our Corrupti-
ons ; By that blood we re-
ceive the Promise and pos-
session of an eternall inhe-
ritance. O the spirituall

Hony so sweet, that the **Sol. 54.**
 materiall Hony is but bitter-
 nesse to it! *Jonathan* of
 old did but dip his Speare
 in the honey of the wood,
 and but with one licke of
 that sweet moisture had
 his eies cleared, and his
 spirits revived; O God, let
 me but taste, and see how
 sweet the Lord Jesus is, in
 all his gracious Promises,
 in all his mercifull and re-
 all Performances, I shall
 need no more to make me
 happy. Thy *Solomon* bids
 me to eat honey: Lo, this
 is the honey that I desire
 to eat of; Give me of this
 honey and I shall receive
 both clearenesse to my eies,
 and vigour of my spirits
 to the foiling of all my spi-
 rituall enemies. This is no-

Sim. 14.
 29.

Pro. 14. 23.

K 3 the

So L. 55. the honey whereof I am
 bidden not to eat too
 Pro. 25. 16. much : No, Lord, I can
 never eat enough of this
 Celestiall honey ; Here I
 cannot surfer ; Or, if I
 could, this surfer would be
 my health. O God, give
 me still enough of this ho-
 ney out of the Rocke, so
 shall my soul live, and bless
 thee, and bee blessed of
 thee.

Soliloq. L V.

Sure Earnest.

O My God, what a
 comfortable assu-
 rance is this which thou
 hast given to my soule ?
 Thou hast, in thy great
 mer-

mercy, promised and agreed to give me heaven; and now because thou dost not put me into a present possession, thou hast given me earnest of my future inheritance; and this earnest is that good Spirit of thine, which thou hast graciously put into my soule. Even we men, whose stile is deceitfull upon the balance, think our selves sure when in civill transactions we have received an earnest of the bargain; and much more when we have taken that small piece of coines as part of the bargained payment; How then can I fear to fail thee, my God, whose Title is faithfull and True; whose Word is Yea, and Amen.

Sol. 55.

Eph. 1.14.

K 4

It

Sol. 55. It is ordinary with the World to cheat my soule with fair promises, and faithlesse engagements of yielding me those contentments, which it neither can, nor meant to performe. But for thee, O Lord, heaven and earth shall passe away, but not one jot of thy Word shall passe unfulfilled : Hadst thou then, but given mee that Word of thine, I durst have set my soul upon it, with all firme confidence; but now that thou hast seconded thy Word with thy Earnest, what place can be left for my doubt? What then, what is it that thou canst sticke at, O my soul? Canst thou make question of the truth of the

Mat. 24. 35

Sol. 55.

the Earnest? Thou knowest that thou canst not; the stamp is too well known to be misdoubted; the impressions are full and inimitable; this scale cannot be counterfeited; the graces of the Spirit which thou hast received, thou feelest to be true and real; thou findest in thy selfe a faith, though weak, yet sincere; an unfeigned repentance joyned with an hearty detestation of all thy sinnes; a fervent love of that infinite goodnesse that hath remitted them, a conscionable care to avoid them, a zealous desire to bee approved to God in all thy waies: Flesh and blood cannot have wrought these graces in thee;

K 5

thee;

Sol. 55. thee ; It is onely that good Spirit of thy God, which hath thus sealed thee to the day of Redemption.

Walke on therefore, O my soule, confidently and chearfully in the strength of this assurance, and joyfully expect the full accomplishment of this happy contract from the sure hands of thy God : Let no temptation stagger thee in the comfortable resolutions of thy future glory ; But say boldly with that holy Patriarke, O Lord I have waited for thy salvation.

Solilo.

Soliloq. LVI.

Heavenly Manna.

Victory it selfe is the great reward of our fight; but what is it, O God that thou promisest to give us as the reward of our Victory? even the hidden Manna: Surely were not this gift exceeding precious, thou wouldst not reserve it for the remuneration of so glorious a Conquest. Behold that materiall and visible Manna, which thou sentest down from heaven, to stop the mouths of murmuring Israel, perished in their use; and if it were reserved but to the next day,

SOL 56. day, putrified, and instead of nourishing, annoyed them; But the hidden Manna, that was laid up in the Arke, was incorruptible, as a lasting monument of thy power, and mercy to thy people; But now, alas, what is become both of that Manna, and of that Arke? Both are vanished (having passed through the devouring jaws of time) into meer forgetfulness. It is the true spiritual Manna that came down from the highest heaven, and ascending thither again is hidden therein the glorious Arke of Eternity, that thou wilt give to thy Conqueror: That is it, which being participated of here below, nourisheth

us to eternall life; and being communicated to us above, is the full consummation of that blessed life, and glory. O give me so to fight that I may overcome, that ~~So~~ overcoming, I may bee feasted with this Manna. Thou that art, and hast given me thy selfe, the spirituall Manna, which I have fed on by faith; and the symbollicall Manna, whereof I have eaten sacramentally; give me of that heavenly Manna, whereof I shall partake in glory: It is yet an hidden Manna, hid from the eyes of the world, yea in a sort from our owne; hid in light inaccessible: For our life is hid with Christ in God; but shall then bee full-

So 2. 56.

Colos. 3.

Sol. 56. fully revealed : for it shall then not onely cover the face of the earth round about the tents of Israel. but spread it self over the face of the whole heaven, yea fill both heaven and earth. I well thought, O my God, that if heaven could afford any thing more precious than other, thou wouldst lay it up for thy Victor : for it is an hard service that thy poore Infantry here upon earth are put unto ; to conflict with so mighty, so malicious, so indefatigable enemies; and therefore the reward must be so much the greater, as the warfare is more difficult. O doe thou who art the great Lord of Hosts, give me courage to fight

fight, perseverance in fighting, and power to overcome all my spirituall enemies, that I may receive from thee this hidden Manna, that my soul may live for ever, and may for ever blesse thee.

Sol. 57.

Soliloq. LVII.

The Hearts Treasure.

IT is a sure Word of thine, O Saviour, that where our Treasure is, there our hearts will be also; neither can wee easily know, where to finde our hearts, if our Treasure did not discover them: Now, Lord, where is my Treasure? Surely I am not wor-

SOL: 37. worthy to bee owned of thee, if my Treasure be any where but in heaven: my lumber and luggage may be here on earth, but my Treasure is above; there thou hast laid up for me the richest of thy mercies, even my eternall salvation : Yea Lord, what is my richest Treasure but thy selfe? in whom all the Treasures of Wisdome and Knowledge, yea of infinite Glory are laid up for all thine : All things that this world can afford me, are but meere pelfe in comparison of this Treasure; or, if the earth could yeeld ought that is precious, yet I cannot call that Treasure. Treasure implies both price, and store of

Sol. 57.

of the dearest Commodities : never so great abundance of base things cannot make a Treasure ; neither can some few peeces of the richest mettals bee so accounted ; but where there is a large congregation of precious Jewels, and Mettals, there onely is Treasure : If any at all, surely very little, and mean is the wealth which I can promise my selfe here ; perhaps some brasse Farthing, or light and counterfeit Coine, meer earthy dross, which may load but cannot enrich my soule ; my only true riches are above with thee ; and where then should my heart bee but there ? My hand and my braine too must necessarily

Sol. 57. *family* bee sometimes here below, but my heart shall be still with my Treasure in heaven. It is woe to be said, that however the memory of old age is short, yet that no old man ever forgot where hee laid up his Treasure. O God, let not that Celestiall Treasure which thou hast laid up for me, be at any time out of my thoughts; let my eye be ever upon it; let my heart long for the full possession of it; and so joy in the assured expectation of it; that it may disrelish all the contentments, and contemne all the crosses which this World can afford me.

Soliloq.

Soliloq. LVIII.

The narrow Way.

O Saviour, I hear thee say, I am the Way, the Truth, and the Life; and yet again, thou (who art Truth it self) tell'st me, that the way is narrow, and the gate straight: that leadeth unto life: Surely, thou who art the living Way, art exceeding large; so wide that all the World of Beleevers enter into life by thee only: but the way of our walke towards thee is straight and narrow; Not, but that thy Commandement in it self Psal. 119. is exceeding broad; for Lord, how fully comprehensive

Sol: 58. hensive it is of all morall and holy duties? and what gracious latitude hast thou given us in it of our Obedience? and how favourable indulgence and remission in case of our saylings? But narrow in respect of the weaknesse and insufficiency of our obedience? It is our wretched infirmity that straitens our way to the. Lo, heaven, which is thy All-glorious Mansion, when wee are once entred into it, how infinitely large and spacious it is; even this lower contignation of it, at how marvailous distance it archeth in this Globe of aire, and earth, and waters? and how is that again surrounded with severall heights

502.58.

heights of those lightsome
Regions, unmeasurable for
their glorious dimensions?
But the heaven of heavens,
the feat of the blessed, is
yet so much larger, as it is
higher in place, and more
eminent in glory; yet thou
wouldst have the way to it
narrow, and the gate of it
straight: And even thus it
pleaseth thee to ordain in
the dispensation of all
thine inferiour blessings;
Learning dwells fair with-
in, but the entrance is
straight through study,
watching, bending of
braines, wearing of spirits:
the house of honour is
sumptuous and goodly
within, but the gate is
straight that leads into it;
which is through danger,
at-

Sol. 58. attendance, plots of emulation: Wealth hath large Elbow-rooms of lodging, but the gate is straight; hard labour, careful thrift, racking of thoughts, painful adventures. How much more wouldst thou have it thus in the best of all blessings, the eternal fruition of heaven? And why is this way narrow, but because it is untracked, and untrodden? If I may not rather say the way is untracked and found by few, because it is narrow, and not easie to tread in. Surely grace is the way to glory, and that path is not for every foot: the straighter and narrower it is, O my God, the more let me strive and shoul-

shoulder to enter into it.

Sol. 58.

What vaine quarrels doe we daily heare of for the way; but Lord enable me to strive for this way even to blood: And if thou have been pleased to set me a deep way, or a rough way through many tribulations, to that happy and eternall life, let me passe it with all cheerfull resolution. How oft have I not grudged to go a foule way to a friends house, where I knew my entertainment kind and cordiall? O let me not think much to come to those thy everlasting Mansions of blifs, through tears and blood. The end shall make an abundant amends for the way; If I suffer with thee, I shall reign with thee.

Soliloq.

SOL. 59.

Soliloq. LIX.

Gods various Proceedings.

WHat strange varieties doe I finde in the workings of God with men : One-where I finde him gently, and plausibly inviting men to their Conversion ; another-where, I finde him -frighting some others to heaven : some he traines up in a goodly education, and without any eminent change, calls them forth to an exemplary profession of his Name ; some others he chuseth out of a life notoriously lewd, to be the great patternes of a suddain Reformation ;

One that was only formall **Sol. 59.**
in his Devotion without
any true life of grace, is,
upon a grievous sicknesse,
brought to a lively sence
of godlinesse; another
comes to Gods house with
a purpose to sleep or scoffe,
and through the secret o-
peration of Gods Spirit
working with his Word,
returnes full of true com-
punction of heart, with
teares in his eyes, and reso-
lutions of present amend-
ment of life: One that was
proud of his owne righte-
ousnesse is suffered to fall
into some foule sin, which
shames him before men,
and is thus brought down
to an humble acknow-
ledgement of his owne
frailty; another, that was
L cast

Sol: 59. cast down with a sad despair of Gods mercy, is raised up by the fall of an unbroken glasse, or by some comfortable dreame, or by the seasonable word of a cheerfull friend : One is called at the sixt hour, another not till the eleventh ; one by faire and probable meanes, another by contraries ; so as even the worke of Satan himself hath been made the occasion of the conversion of his soule. O God, thy waies are infinite, and past finding out : It is not for us to prescribe thee what to do, but humbly to adore thee in what thou doest. Far be it from me, so to cast my self upon thy All-working providence, as to neglect the ordinary

dinary means of my salvation: Inable me chearfully to endeavour what thou requirest, and then take what way thou pleasest; so that thou bringst me to the end of my hope, the salvation of my soul.

Sol. 60.

Soliloq. L X.

The waking Guardian.

IT is a true word which the Psalmist said of thee, O God; Thou that keepest Israel, neither slumbrest, nor sleepest: Fond Tyrants thinke that thou winkest at their cruell persecutions of thy Church, because thou dost not speedily execute ven-

Psal. 12. 14.

L 2

geance

So L. 60. geance upon them, whereas, if the fault were not in their eyes, they should see thine wide open, and bent upon them for their just destruction; onely thou thinkst fit to hold thy hand for a time from the infliction of judgment, till the measure of their iniquity be full, and then they shall feel to their cost, that thou sawest all their secret Plots and Conspiracies against thine Israel. The time was, O Saviour, when in the daies of thine humane infirmity thou slept'st in the sterne of the Ship, on a pillow, when the Tempest raged and the Waves swelled, yet even then when thy Disciples awoke thee and said, Lord save

Mat. 8.24,

27, &c.

Mat. 4.37.

Luk. 8.13.

Save us we perish, thou rebukedst them sharply, Sol. 60.

with, Why are yee fearful, O yee of little faith?

Their danger was apparently great, but yet thou telst them their feare was causelesse, and their faith weake, that they could not assure themselves that thy presence (though sleeping) was a sufficient preservative against the fury of windes and waters: How much more now, that being in the height of thine heavenly glory, and ever intently vigilant for the safegard of thy chosen ones, may we rest secure of thy blessed protection, and our sure indemnity? O God, do thou keep my eies ever open, that I may still

L. 3 waite

Sol. 60

wait upon thee, for thy gracious tuition, and the mercifull accomplishment of thy salvation : Thou seest I have to doe with those enemies that are never but waking, never but seeking all advantages against my soul ; What can they doe when thine eye is ever over me for good ? O then let mine eyes be ever unto thee, O God my Lord ; in thee let me still put my trust : so shalt thou keepe me from the snares that they have laid for me, and the grins of the workers of iniquity.

Psa. 141. 8.

Solilo.

Soliloq. LXI.

The sting of guiltinesse.

Guiltinesse can never thinke it selfe sure; if there were no Fiends to torment it, like a bosome-Devill, it would ever torture it selfe: no Guard can bee so sure, no Fort so strong as to secure it from terrors. The first Murderer after his bloody fraticide, when there is no mention of any man (beside his Father) upon earth, yet can say, It shall come to passe that every one that findeth me shall slay mee; and I marvaile that he added not; if none else will doe it, I shall do that dead-

Gen. 4 14.

Sol. 61. ly office to my selfe: Hee was sure hee could meet with none but Brethren or Nephewes; and even the face of those was now dreadfull to him: hee that had been so cruell to him that had laine in the same wombe with himselve, feares that no neereness of blood can shield him from the violence of the next man.

Conscience when once exasperated, needs not stay for an accuser, a witnesse, a solicitor to enforce the evidence, a Judge; but it selfe alone acts all these parts, and oft-times also the executioners to boot. It was a just question of the wisest of men, A wounded spirit who can bear? But there

there are divers and different degrees of the wounds of spirit: All are painefull, some mortall; as in the body, there may bee some wounds in the outward and fleshly part, which have more pain than peril, but those of the principall, and vitall parts are not more dolorous than dangerous, and often deadly: so it is in the soul, there are wounds of the inferior and affective faculties, as griefe for crosses, vexation for disappointment of hopes, pangs of anger for wrongs received, which may be cured with seasonable remedies; but the wounds of conscience inflicted by the sting of some hainous sin, which lies bel-

SOL. 62. king within us, carries in it horror, despaire, death. O God, keep me from bloud-guiltinesse, and from all crying and presumptuous sins; but if ever my frailty should be so foully tainted, do thou so work upon my soul, as that my repentance may walke in equall paces with my sin, ere it can aggravate it selfe by continuance. Apply thy soveraign plaister to my soule whiles the wound is greene, and suffer it not to fester inwardly through any impenitent delay.

Soliloq. LXII.

Beneficiall Want.

IT is just with thee, O God, when thou seest us

Sol 62.

us grow wanton, and unthankfully neglective of thy blessings, to withdraw them from us, that by the want of them we may feel both our unregarded obligations, and the defects of our duty: So we have seen the Nurse, when the childe begins to play with the dugg, to put up the breast out of sight. I should not acknowledg how precious a favour health is, if thou didst not sometimes interchange it with sicknesse; nor how much I am bound to thee for my Limbes, if I had not sometimes a touch of lamenesse: Thirst gives better relish to the drinke, and hunger is the best sauce to our meate. Nature must needs affect a

con-

Sol. 62. continuance of her well-fare; neither is any thing more grievous to her, than these crosse interceptions of her contentments: but thou, who art wisdom it selfe, knowest how fit it is for us, both to smart for our neglect of thy familiar mercies, and to have thy blessings more endeared to us by a seasonable discontinuance. Neither dost thou want to deale otherwise in the manning of thy spirituall mercies. If thy Spouse, the faithfull soul, shall (being pampered with prosperity) begin to grow secure and negligent, so as at the first knock of her beloved, she rise not up to open to Him, but suffers his head to bee filled with

with Dew, and his lockes
 with the drops of the
 night; she soon findes her
 beloved withdrawne, and
 gone: she may then seeke
 him, and not finde him; she
 may call, and receive noe
 answer; she may seek him
 about the streets, and in
 stead of finding him lose
 her vaile, and meet with
 blowes and wounds from
 the watch-men. O God,
 keep thou me from being
 resty with ease; hold mee
 in a continuall tenderesse
 of heart: continue me in a
 thankfull, and awfull use of
 all thy favours: but, if at
 any time thou seest me de-
 cline to a careless obdura-
 tion, and to a disrespectful
 forgetfulnesse of thy mer-
 cies, doe thou so chastise

Sol. 62.

Cant. 5. 2.

3.

4.

5.

6.

7.

8.

me

SOL. 63. me with the fatherly hand
of thy afflictions, and so
work me to a gracious use
of thy desertions; that my
soul may seeke thee with
more vigour of affections,
and may recover thee with
more sensible comfort.

Soliloq. LXIII.

Interchange of Conditions.

IT is not for nothing, O
my God, that thou hast
protracted my time so
long, and hast given me so
large experience of thy
most wise and holy deal-
ing with my selfe and o-
thers. Doubtlesse it is, that
I might see, and feelee, and
observe, and teach the gra-
cious

cious changes of thy carriage towards thy poore sinfull Creatures upon earth. Thou dost not hold us alwaies under the rod, (though we well deserve a perpetuall correction) as considering our miserable impotence, and aptnesse to an heartlesse dejection; Thou dost not alwaies keep our hearts raised up to the jollity of a prosperous condition, as knowing our readinesse to presume, and to bee carried away with a false confidence of our unmoveablenesse; but graciously interchangest thy favours with our sufferings: When thou seest us ready to faint, and to be discouraged with our adversity, thou takest off thy hand

SOL. 63.

hand, and givest us a comfortable respiration from our miseries; When thou seest us puffed up with the vaine conceit of our owne worth, or successe, thou takest us downe with some heavy crosse. When thou findest us overlaid with an unequall match, and ready to bee foiled in the fight, thou givest us breath, and puttest new strength into our armes, and new courage into our hearts; When thou findest us insolent with our Victory, thou sham'st us by an unexpected discomfiture.

And as for the outward estate of the Nations and Kingdomes of the earth, thou whirlest them about in a perpetuall, yet constant

stant vicissitude ; Peace SO L. 63.
breeds plenty, Plenty wantonnesse and pride, Pride
Animosity, from thence
followes war, VVar produces Vastation and want,
Poverty causeth Industry,
and (when nothing is left
to strive for) Peace, an industrious peace brings
plenty againe, and in this
gyre thou hast ordained
the world still to turne about.

Be not too much moved
then, O my soule, when
thou findest thy selfe hard
pressed with afflictions, and
conflicted with strong
temptations, but beare up
constantly in the strength
of thy faith, as being assured,
that having rid out
this storme, thou shalt bee
bles-

Sol. 63. fed with an happy calme;
Neither bee thou lifted up
too much when thou findest
thy selfe carried on
with a fair gale of prosperity,
since thou knowst
not what tempests may
suddenly arise; and many
hopefull vessell hath been
sunke in sight of the Port:
And when thou seest the
world every where full of
woefull combustions, bee
not over-much dismaied
with the sight and sense of
these publike Calamities,
but waite patiently upon
that Divine Providence;
which, after those revolutions
of change, shall happily
reduce all things to
their determinate posture:
To which purpose, O God,
do thou fix my heart firmly

ly upon thee; doe thou **Sol. 64.**
keep me from the evill of
prosperity, from dejected-
nesse in affliction, from the
prevalence of temptation,
from misprision of thy
Providence : VVorke me
to that due temper which
thy *Solomon* hath prescri-
bed me ; In the day of **Eccle. 7. 14.**
prosperity be joyfull ; but
in the day of adversity
consider : God also hath
set the one over against the
other, to the end that man
should finde nothing after
him.

Soliloq. LXIV.*The rule of Devotion.*

THy will, O God, as
it is alwaies holy, so
in

Sol. 64. in what thou hast decreed to doe with us, is secret, and in what thou wouldst have us doe to thee, is revealed : It is thy revealed will that must regulate both our Actions, and our Prayers. It may be that I may lawfully sue to thee for what thou hast decreed not to grant: As *Samuel* ceased not to pray for thy favour to that *Saul*, whom thou hadst rejected; and many an *Israélite* prayed for raine in that three yeeres and an halfe, wherein thou hadst commanded the Clowds to make good the prophetic of thine *Eli*s; yea, thine holy Apostle prayed thrice to have the Messenger of Satan taken off from

1 Cor. 12.

from him; and heard no answer, but, My grace is sufficient for thee : So, Lord, we pray for the removall of thy judgements from this sinnefull and deplored Nation, which for ought we know, and have cause to feare, thou hast decreed to ruine and de-
struction; and many a good soule prayes for a comfortable sense of thy favour, whom thou thinkest fit to keepe downe for the time in a sad desertion; and I thy unworthy servant may pray to be freed from those temptations, wherewith thou seest it fit that my faith should be still exercised. O God, give me the grace to follow thy revealed will, and

to

Sol. 64.

SOL. 64. to submit my selfe to thy secret. What thou hast commanded, I know I may doe; what thou hast promised, I know I may trust to; what thou hast in a generality promised to do, may in some particular cases by the just decree of thy secret Counsell bee otherwise determined: If I aske what thou hast decreed to do, I know I cannot but obtaine; If I aske what thou hast warranted (notwithstanding the particular exception of thy secret will) though I receive it not, yet I receive not pardon onely, but acceptance. O God, give me grace to steer my selfe, and my prayers by thy revealed Will; and humbly

to

to stoop to what the event
shews to have been thy se-
cret will.

SOL. 65.

Soliloq. LXV.

Hels Triumph.

THou hast told us, O
Saviour, that there is
joy in the presence of
thine Angels, for a sinners
repentance; those blessed
Spirits are so far from en-
vyng our happinesse, that
as they endeavour it here,
so they congratulate it in
heaven: and we wel know,
that these good Spirits do
not more rejoyce in the
conversion of a sinner, than
the evill Spirits do in the
mis-carriage of a convert.

Luk. 15. 10.

The

Sol 165. The course of the holy obedience of thy servants here is doubtlesse a pleasing object to thine Angels, neither are those malignant spirits lesse pleased with the wicked practises of their Vassals; but the joy arises to both from the contrary condition of those parties, over which they have prevailed: The allegiance of a good subject (though wel-accepted) yet is no newes to a gracious Sovereigne; but the comming in of some great Rebell is happy tidings at the Court: On the contrary, where there is a rivalry of soveraigntie, for a professed enemy to do hostile actions, is no other than could bee expected; but

out for a subject or a domestick servant to be drawne into the conspiracie, is not more advantage than joy to the intruder.

O God, thou hast mercifully called me out of the world to a profession of thy Name ; I know what eies those envious Spirits have ever upon me : O doe thou lead me in thy righteousness because of mine enemies ; If thine Angels have found cause to joy in my conversion, O doe thou keepe me from making musicke in hell by my miscarriage.

Sol. 65.

Psal. 5. 8.

M

Soliloq.

Sol. 66.

Soliloq. LXVI.

Dumbe Homage.

HOW officious, O God,
doe I see thy poore
dumbe Creatures to us?
how doe they fawne, or
crouch, as they see us af-
fected? how doe they run
and fetch, and carry, and
draw at our command?
how doe they beare our
stripes with a trembling
unresistance? how readily
doe they spend their
strength, and their lives in
our service? how patient-
ly doe they yield us their
milk and their fleeces for
our advantage? and lie e-
qually still to be shorne, or
slain at our pleasure? ex-
pecting

Sol. 66.

pecting nothing from us in
the mean time but a bare
sustenance, which, if it bee
denyed them, they do not
fall furiously upon their
cruell Masters, but meekly
bemoane themselves in
their brutish language,
and languish, and die; If
granted them, they are
fatted for our use. I am a-
shamed, O God, I am a-
shamed to see these thy
creatures so obsequiously
pliant unto me, whiles I
consider my disposition
and deportment towards
thee my Creator: Alas,
Lord, what made the dif-
ference betwixt me and
them, but thy meere good
pleasure? thou mightest
have made them rationally,
and have exchanged my

M 2

rea-

SOL. 66. reason for their brutality;
They are my fellowes by
Creation, and owe both
their being and preservati-
on to the same hand with
my selfe: Thou art the ab-
solute Lord of both, to
whom I must bee account-
table for them; they are
mine onely by a limited
substitution from thee;
why then should they bee
more obedient to my will,
than I am to thine; since
they have onely Sense to
lead them in their Way, I
have both Reason and
Faith to teach me my du-
ty. Had I made them, I
could but require of them
their absolute submission:
Why should I then exact
of them, more than I am
ready to performe unto
thee?

thee? O God, thou that **Sol. 67.**
hast put them under my
hand, and me under thy
owne, as thou hast made
me their Master for com-
mand, - so let me make
them my Masters to teach
me obedience.

Soliloq. LXVII.

Indifferency of Events.

THou givest us daily
proofes, O God, of the
truth of that observation
of wise *Solomon*, That all
things come alike to all, **Eccl. 9. 1, 2.**
and that no man knowes
love or hatred by all that is
before them: In these out-
ward things thy dearest
friends have not fared bet-

Sol. 67. ter then thine enemies;
Thy greatest enemies have
not suffered more than thy
beloved Children. When
therefore I looke abroad,
and see with what heavy
afflictions thou art pleased
to exercise thy best Fa-
vourites upon earth, I can-
not but stand amazed to
see what horrible Tor-
ments of all kindes have
beene undergone by thy
most precious Martyrs,
whose patience hath o-
vercome the violence of
their executioners: and to
see those extreme tortures
which some of thy faith-
full servants have endured
in the beds of their sick-
ness; one torne, and drawn
together with fearefull
convulsions, another thrie-
king

king. under the painfull **Sol. 67.**
girds of an unremoveable
stone; one wrung in his
Bowels with pangs of cho-
licke, and turning of guts,
another possessed with a
raging gout in all his
Limbes; one whose blad-
der after a painfull incisi-
on is ransack'd, another
whose Leg or Arme is cut
off to prevent a mortall
Gangrene: I cannot but
acknowledge how just it
might be in thee, O God,
to mix the same bitter cup
for me; and how merciful
it is, that knowing my
weakness thou hast for-
born hitherto to load mee
with so sad a burthen.
What thou hast in thine
eternall Councell deter-
mined to lay upon mee,

M 4

thou

Sol. 67. thou onely knowest. If thou bee pleased to continue thy gracious indulgence to me still, make me truly thankfull to thee for health and ease, as the greatest of thy outward favours; but let mee not build upon them, as the certaine evidences of thy better mercies: and if thou thinke fit to interchange them with a vicissitude of sickness and paine, let mee not misconstrue thy severe chastisements as arguments of thy displeasure: But still teach mee to feare thee in my greatest prosperity, and to love thee in my greatest sufferings; and to adore thine infinite Wisdome, Justice, and mercy in both.

Soliloq.

Soliloq. LXVIII.

The transcendent Love.

HOW justly doe I mar-
vaile, O God, to see
what strength of naturall
affection thou hast
wrought in poore brute
Creatures towards their
Masters, and towards their
owne Mates, towards their
dammes and their young:
We have plentifull instan-
ces of those whom Death
could not separate from
their beloved Guardians,
some that have died for
their Masters, some with
them; some that have fear-
lessly hazarded their owne
lives for the preservation
of their young ones, some
M 5 that

Sol. 68. that have fed their aged
 dammes with that food
 which they have spared
 from their own Mawes. A-
 mongst the rest how re-
 markable is that compari-
 son of thine, O Saviour,
 wherein thou wert pleased
 to set forth thy tender care
 of thine Israell by the re-
 semblance of an Hen ga-
 thering her Chickings un-
 der her wings? how have
 I seen that poor Fowl, af-
 ter the patience of a pain-
 full hatching, clocking her
 little brood together? and
 when she hath perceived
 the Puttock hovering over
 her head, in a varied note
 calling them hastily under
 the wing of her protection,
 and there coverly hiding
 them not from the Talons
 onely,

Mat. 23. 37.

onely, but from the eye of that dangerous enemy, till the perill hath been fully over; after which she calls them forth to their liberty and repast, and with many a carefull scrape discovers to them such grains of food as may bee fit for them, contenting her self to carve for them with neglect of her owne sustenance. O God, thou who hast wrought in thy silly creatures such an high measure of indulgence and dearnes of respect towards their tender brood, how infinitely is thy love and compassion towards the children of men, the great Master-peece of thy Creation? How past the admiration of men and Angels,

is

So 1. 68.

SOL. 69. is that transcendent proof of thy divine love, in the more than marvelous work of our Redemption? How justly glorifiable is thy name in the gracious, and sometimes miraculous, preservation of thy Children? In the experience whereof, if I forbear to magnifie thee, or dare not to trust thee, how can I be but unworthy to be owned of thee, or blessed by thee?

Soliloq. LXIX.

Choice of Seasons.

How regularly, O God, hast thou determined a set season for all thy Crea-

Creatures, both for their actions and their use? The Storke in the heaven, saith thy Prophet *Jeremy*, knoweth her appointed times, and the Turtle and the Crane, and the Swallow observe the time of their coming: Who hath seen the * Stork before the Calends of *August*, or a Swallow in the Winter? Who hath heard the Nightingale in the heat of harvest? or the Bittern bearing her base in the coldest Months? Yea the Fishes in the Sea know and observe their due seasons, and present us with their Shoales only when they are wholesome and useful; The Herring doth not furnish our Market in the Spring, nor the

Sol. 69.

Jer. 8.7.

* *Oecolampad.* in loc.
Jerem.

Sol. 69. the Salmon, or Mackerell in Winter : Yea the very flies both have and keepe their daies appointed ; the Silke-worme never looks forth of that little Cell of her Conception, till the Mulberry puts forth the leaves for their nourishment ; and who hath ever seen a Butter-flie, or an Harnet in Winter ? yea there are Flies wee know appropriate to their owne moneths, from which they vary not : Lastly, how plain is this in all the severall varieties of Trees, Flowers, Herbes ? The Almond tree looks our first, the Mulberry last of all other ; The Tulip, and the Rose, and all other the sweet Ornaments of the earth

earth are punctuall in their growth and fall : But as for Man, O God, thou hast in thy infinite VVisdome indued him with that power of reason, whereby he may make choice of the fittest seasons of all his actions. Thou that hast appointed a time for every purpose under heaven, hast given him wit to finde and observe it. Even lawfull acts unseasonably done, may turne evill ; and acts indifferent , seasonably performed, may prove good, and laudable. The best improvement of morality, or civility, may shame us, if due time bee not as well regarded, as substance : Onely Grace, Piety, true Vertue can ne-

Sol. 1. 19.

Eccl. 3. 1.

Sol. 69. ver be unseasonable. There are no seasons in Eternity; There shall bee one uniforme and constant act of glorifying thee: Thy Angels and Saints praise thee above, without change or intermission; The more we can do so on earth, the nearer shall wee approach to those blessed Spirits. O God, let my heart be wholly, taken up evermore with an adoration of thine infinite Majesty, and let my mouth bee ever sounding forth of thy praise; and let the Hosannahs, and Hallelujahs which I begin here, know no measure but Eternity.

Soliloq.

Soliloq. LXX.

Sol. 70.

The happy return home.

EVery Creature naturally affects a return to the originall whence it first came. The Pilgrim, though faring well abroad, yet hath a longing homeward; Fountaines and Rivers run back with what speed they may to the Sea whence they were derived; all compound bodies return to their first Elements; The vapors rising up from the earth, and waters, and condens'd into clouds, fall down again to the same earth, whence they were exhaled; This body that we beare about

us,

SOL. 70. us, returns at last to that
dust whereof it was framed : And why then, O
my soul, dost not thou earnestly desire to returne
home to the God that
made thee? Thou knowest thy Originall is heavenly, why are not thy affections so? What canst thou finde here below
worthy to either withdraw, or detain thee from
those heavenly Mansions? Thou art here in a Region
of sin, of misery and death; Glory waites for thee above: Fly then, O my soul,
fly hence to that blessed immortality; If not as yet
in thy dissolution: (for which thou must waite on
the pleasure of thy deare Maker & redeemer) yet in thy

thy thoughts, in thy desires and affections; soar thou up thither, and converse there with that blessed God and Father of Spirits, with those glorious Orders of Angels, and with the soules of just men made perfect; And if the necessity of these bodily affairs must needs draw thee off for a time, let it bee not without reluctance and hearty unwillingnesse, and with an eager appetite of quick returne to that Cestiall society. It will not be long ere thou shalt bee blessed with a free, and uninterrupted fruition of that glorious Eternity: In the meane time doe thou preposseffe it in thy heavenly dispositions; and con-

SOL. 70.

SOL. 71. contemning this earth,
wherewith thou art clog-
ged, aspire to thy heaven,
and be happy.

Soliloq. LXXI.

The confinements of Age.

DOst thou not observe,
O my soule, how time
and age confines, and con-
tracts, as our bodies, so our
desires and motions here
upon earth, still into nar-
rower compasses? VVhen
we are young the world is
but little enough for us;
after wee have seen our
own Island, wee affect to
crosse the Seas, and to
climbe over Alpes, and
Pyrennes, and never
thinke

thinke we have roved far
enough ; V When we grow
ancient, wee begin to bee
well-pleased with rest ;
now long and unnecessary
journeyes are laid aside. If
businesse call us forth, wee
go, because we must ; As
for the visits of friendship,
one Sun is enough to mea-
sure them, with our re-
turnes ; And still, the older
we grow, the more we are
devoted to our home ;
there we are content to sit
still, and enjoy the thoughts
of our youth, and former
experience, not looking
farther than a kind neigh-
bour-hood : But, when
Age hath stiffened our
joynts, and disabled our
Motions, now, our home-
pastures, and our Gardens

SOL. 71.

be-

SOL. 71. become our utmost boundaries ; from thence a few yeares more confine us to our owne floor ; Soon after that, we are limited to our chamber, and at last to our chaire, then to our bed, and , in fine, to our Coffin. These naturall restrictions, O my soule, are the appendences of thy weary Partner, this earthly body : but for thee, the nearer thou drawest to thy home, the more it concerns thee to bee sensible of a blessed enlargement of thy estate and affections. Hitherto thou art immured in a straight pile of clay ; now, heaven it selfe shall be but wide enough for thee : The world hath hitherto taken thee up, which

which (though large is yet but finite;) now, thou art upon the enjoying of that God who alone is infinite, in all that he is: O how inconsiderable is the restraint of the worse part, in comparison of the absolute enlargement of the better? O my God, whose mercy knowes no other limits than thy essence, worke me in this shutting up of my daies to all heavenly dispositions, that whiles my outward man is so much more lessened, as it drawes nearer to the Center of its corruption, my spirituall part may be so much more dilated, in, and towards thee, as it approacheth nearer towards the circumference of thy celestiall glory.

Soli!

Sol. 71.

SOL. 72.

Soliloq. LXXII.

Sin without sense.

A Las, Lord, how tenderly sensible I am of the least bodily complaint that can befall mee? If but a tooth begin to ake, or a thorn have rankled in my flesh, or but an angry Corne vex my Toe, how am I incessantly troubled with the pain? how feelingly doe I bemoane my selfe? how carefully do I seek for a speedy remedy? which till I feel, how little relish doe I finde in my wonted contentment? But for the better part, which is so much more tender, as it is more precious, with what

what patience (shall I call it) or stupidity, doe I endure it wounded (were it not for thy great mercy) no lesse than mortality? Every new sin (how little soever) that I commit, fetches bloud of the soule; every willing sin stabs it; the continuance wherein festers inwardly; and, without repentance, kills. O God, I desire to be ashamed, and humbled under thy hand for this so unjust partiality; which gives me just cause to fear that sense hath yet more predominance in me than Faith. I do not so much sue to thee to make mee lesse sensible of bodily evils, (whereof yet too deep a sense differs little from impatience) as

N

to

Sol. 73. to make me more sensible of spirituall : Let me feele my sin more painefull than the worst disease ; and rather than wilfully sin, let me die.

Soliloq. LXXIII.

The extremes of Devotion.

I Acknowledge it to bee none of thy least mercies, O God, that thou hast vouchsafed to keepe mee within the due lines of devotion ; not suffering mee to wander into those two extremes, which I see and pittie in others. Too many there are, that doe so content themselves in meer for-

formalities, that they little regard how their heart is affected with the matter of their prayers: so have I grieved to see poore misdevout soules under the Papacy, measuring their Orisons, not by weight, but by number; not caring which way their eie strayed, so their lips went; resting well apaid that God understood them, though they understood not themselves: too neer approaching whereunto, are a world of wel-meaning ignorant soules at home, that care only to pray by rote, not without some generall intentions of piety, but so, as their hearts are little guilty of the motion of their Tongues; Who,

N 2

whiles

Sol. 73. whiles they would cloake their carelesnesse, with a pretence of disability of expressing their wants to God, might learn that true sense of need never wanted words to crave reliefe: Every begger can with sufficient eloquence importune the Passenger for his Almes. Did they not rather lack an heart than a tongue, they could not be defective in bemoaning themselves to heaven for what they lack; Especially, whiles we have to doe with such a God, as more esteemes broken clauses made up with hearty sighes, than all the complements of the most curious Eloquence in the world.

On the other side there are

are certain zealous Devotionists, which abhorre all set formes, and fixed hours of Invocation, teaching (and so practising) that they may not pray, but when they feele a strong impulsion of Gods Spirit to that holy work; whereupon it hath come to pass, that whole daies, yea, weekes, have gone over their heads, unblest by their prayers; who might have taken notice, that, under the Law, God had his regular course of constant hours for his morning and evening Sacrifices; that the ancient Saints under the old Testament, held close to *Dauids* rule, Evening and Morning, and at Noon to pray and cry a-

Sol. 73.

Psal. 55. 17.

So L. 73.

AA. 2. 1.

1 Thes. 5.
17.

loud ; so as the very Lions could not fright *Daniel* from his taske : And even after the vaile of the Temple was rent, *Peter* and *John* went up together to Gods house, at the ninth hour, to Evening Prayer. Yea, what stand we upon this ? when the Apostle of the Gentiles charges us, To pray continually : Not that wee should in the midst of a sensible indisposednesse of heart fall suddainly into a fashionable Devotion; but that by holy Ejaculations, and previous Meditation, wee should make way for a feeling Invocation of our God, whose eares are never but open to our faithfull Prayers. If wee first (though silently) pray that we

we may pray, the fervour **Sol. 73.**
of our Devotion shall
grow upon us in praying:
these holy Waters of the
Sanctuary, that at first did
but wet the soles of our
feet, shall, in their happy
processe, rise up to our
chinnes. I thanke thee, O
God, that thou hast given
me a desire to walk even
between these extremities:
As I would be ever in a
praying disposition to thee,
so I would not willingly
break houres with thee; I
would neither sleepe nor
wake without praying;
but I would never pray
without feeling. If my
heart goe not along with
formes of words, I do not
pray, but babble; and if
that be bent upon the mat-

Sol. 74. ter. of my sute, it is all one to thee, whether the words be my own, or borrowed. Let thy good Spirit ever teach me to pray, and help me in praying: Let that ever make intercessions for me with groanings which cannot be exprest; and then, if thou canst, send me away empty.

Rom. 8. 26.

Soliloq. LXXIV.

The sick mans Vowes.

*Aenas
Sylv. de Reb.
gest; Alph.*

THe answer was not amisse, which *Theodoricus* Bishop of *Coleine* is said to have given to *Sigismund* the Emperor, who demanding how he might be directed the right way to

to heaven, received answer; If thou walk so, as thou promisedst in thy painfull fit of the Stone, or Gout. Our extremities commonly render us holy: and our paine is prodigall of those Vowes, which our ease is as niggardly in performing. The distressed Mariner, in the perill of a Tempest, vows to his Saint a Taper as big as the Mast of his ship; which upon his comming to shoare, is shrunk into a rush-candle. There was never a more stiffe-necked people than that, which should have been Gods peculiar; yet, upon every new plague, how doe they crouch and creep to the power, which their murmurs provoked?

Sol. 74 And wee daily see Desperation makes those Vories, whom health dispenfeth with, as the loosest of Libertines. Were it essentiall to prosperity, thusto pervert and debauch us, it were enough to make a good heart out of love with welfare, since the pleasure and profit of the best estate is far too short of recompensing the mischief of a depraved jollity : but now, the fault is in our owne wretched indispofition ; the blessing is Gods, the abuse is ours. Is the Sun to be blamed that the Travellers cloak swelts him with heat? Is the fruit of the Grape guilty of that Drunkenness which followes upon a sinful excess?

Can

Sol. 74.

Can we not feed on good
meate without a surfet?
And whose fault is it but
ours, if wee forget the en-
gagements of our sicke
beds? Rather than health
should make us godlesse,
how much better were it
for us to be alwaies sicke?
O my God, I do acknow-
ledge, and bewaile this
wretched frailty of our
corrupt nature; Wee are
not the same men sick and
whole; we are apt to pro-
mise thee fair, and to pay
thee with disappointment;
and are ready to put off
our holy thoughts with
our biggens: It is thou on-
ly that canst remedy this
sicknesse of our health, by
working us to a constant
mortification. O do thou
ever

SOL. 75. ever bleſſe thy ſervant,
either with ſanctified croſ-
ſes, or a temperate proſpe-
rity.

Soliloq. LXXV.

*The ſuggeſtions of a falſe
heart.*

Surely, if thouſands of
ſouls periſh by the flat-
tery of others, more periſh
by their own; whiles their
naturall ſelfe-love ſoothes
them with plauſible, but
untrue ſuggeſtions, concer-
ning their eſtate : Is the
queſtion concerning grace?
the falſe heart tells a man
he is ſtored to ſuperfluity,
and exceſſe; when hee is
indeed more bare and beg-
garly

garly than the proud Pa-
stor of *Laodicea*. Is the
question of sinne? It pro-
claimes him, not innocent
only but a Saint; it tells
him his hands are pure,
when hee is up to the el-
bows in blood; that his
tongue is holy, when it is
foule with perjury and
blasphemy; that his eye is
honest and chaste, when it
is full of adultery; that his
soul is clean, when it is de-
filed with abominable
lusts, or with cruell ran-
cour, and malice. Is the
question concerning Ver-
tue? It tels a man hee is
just, when he is all made
up of rapine, and violent
oppression; that hee is e-
minently wise, when hee
hath not wit enough to
know

Sol. 75.

Sol. 75. know himselfe a fool; that he is free handed and munificent, when he sticks not to rob beggars; that he is piously religious, whiles he puls downe Churches: Thus is the man still hid from himself, and is made to see another in his owne skin: He cannot repent, because hee thinkes himselfe faultles; he cannot amend, because hee is ever at the best: his only ease and advantage is, that he is carried hoodwinkt into hell. If the question be concerning some scrupulous act to bee done or omitted, now self-respect plaies its prizes at all weapons; what shifting and traversing there is to avoid the dint of a present danger? what fine colours, and

and witty Equivocations SOL. 75.
doth the soule finde out, to
cozen it self into a safe of-
fence. If the question be of
a sinfull act already com-
mitted, what a shuffling
there is to face it out by a
stout justification? maugre
conscience, it was not law-
full onely, but (such as the
circumstances were) expe-
dient also ; And if it be so
foul, that an apology is too
odious, yet an extenuation
cannot but be admitted: be
it amisse, yet, not hainous,
not unmeet for pardon.
One would thinke Hell
should have little need of
the fawning assentation of
others, when men carry so
dangerous Parasites in
their owne Bosomes : But
sure both together must
needs

Sol. 75. needs helpe to people that
Region of darknes. Take
heed, O my soul, how thou
givest way to these flatter-
ing thoughts, whether a-
rising from thy own breast,
or injected by others ; and
know, thou art never in
more danger, than when
thou art most applauded :
Looke upon thine Estate,
and Actions with unparti-
all and severaies; Behold
thine owne face, not in the
false glasse of opinion, and
mercenary Adulation, but
in the true and perfect
glasse of the Royall Law
of thy Creator ; that shall
duely represent unto thee,
whether the beauty of thy
graces, or the blemishes of
thy manifold imperfecti-
ons ; that alone shall tell
thee

thee how much thou art **Sol. 76.**
advanced in a gracious
proficiency, and how
shamefully defective thou
art in what thou oughtest
to have attained: Judge of
thy selfe by that unfailing
rule, and bee indifferent
what thou art judged of
by others.

*Soliloq. LXXVI.**Sacred Melody.*

WHat a marvailous-
ly chearfull service
was that, O God, which
thou requiredst, and hadst
performed, under the
Law: Here was not a
dumbe and silent act in
thy Sacrifices, a Beast
blee-

Sol. 76. bleeding before thy Altar,
 and a Smoake, and Flame
 arising out of it; Here was
 not a cloudy perfume quietly
 ascending from the
 golden Altar of thine Incense : but, here was the
 merry noise of most melodious musick, singing of
 Psalmes, and sounding of
 all harmonious instruments. The Congregation
 were upon their knees, the
 Levites upon their Stage
 sweetly singing, the Priests
 sounding the Trumpets,
 together with Cymbals,
 Harps, Psalteries, making
 up one sound in praising
 and thanking the Lord.
 Me thinks I hear, and am
 ravished to hear in some
 of thy solemne daies, an
 hundred and twenty of
 thy

1 Chro. 29.
 25, 28.
 2 Chro. 5.
 12, 13.

thy Priests sounding with
 Trumpets ; Thy Levites
 in greater number, singing
 aloud with the Mixture of
 their musicall instruments;
 So as not the Temple one-
 ly, but the Heaven rings a-
 gain ; and even in thy dai-
 ly Sacrifices, each morning
 and evening, I find an hea-
 venly Mirth ; Musicke, if
 not so loud, yet no lesse
 sweet, and delicate ; no
 fewer than twelve Levites
 might bee standing upon
 the stage every day sing-
 ing a divine Ditty over
 thy sacrifice ; Psalteries
 not fewer than two, nor
 more than sixe ; Pipes,
 not fewer than two, nor
 more than twelve, Trum-
 pets two at the least, and
 but one Cymball ; so pro-
 portioned

Sol. 76.

Mamonides
in Cle. ha-
mikdash. c. 3

SOL. 76. portioned by the Masters
of thy Chore, as those that
meant to take the heart
through the eare : I finde
where thy holy servants,
David, Solomon, Hezekiah,
(doublelesse by thy graci-
ous direction, yea, by thy
direct command*) both
appointed, and made use
of these melodious Servi-
ces ; I doe not finde where
thou hast forbidden them:
this I am sure of, since thou
art still and ever the same,
under both Law and Gos-
pell, that thou both requi-
rest, and delightest in the
chearfull devotions of thy
servants ; If wee have not
the same sounds with thy
legall worshippers, yet we
should still have the same
affections. As they might

* Chro: 29.
25, 28.

not waite upon thee, sorrowfull ; so it is not for us to praise thee with drooping and dejected spirits. O God, doe thou quicken my spirituall dulnesse in thy holy service ; and when I come to Celebrate thy great Name, whiles the Song is in my mouth, let my heart be the stage, wherein Trumpets and Psalteries, and Harps shall sound forth thy praise.

Soliloq. LXXVII.

Blemishes of the holy function.

I Cannot but blesse my selfe at the sight of that strange kinde of curiosity, which is reported to have been used in the choice of those

Sol. 77.

Sol. 77. those, who were of old admitted to serve at the Altar; If *Levi* must bee singled out from all Israel, yet thousands must bee refused of the Tribe of *Levi*: Wee are told, that, notwithstanding that privilege of blood, no lesse than an hundred and forty blemishes might exclude a man from this sacred Ministration; whereof nineteen in the eyes, nine in the eares, twenty in the feet; such an holy nicenesse there was in the Election of the legall Priesthood, that, if there were not found an exact symmetrie of all parts of the body, & not comelines onely, but a perfection of outward forme in those
Levi-

*Maimon. in
giath ha-
mikdash.*

SO L. 77.

Levitical Candidates, they might by no means be allowed to serve in the Sanctuary; they might have place in some out-rooms, and cleave Wood for the Altar; and might claime a portion in the holy things; but they might not meddle with the sacred Uten- sils; nor set foot upon the floor of the holy place. It was thy charge, O God; that those Sons of *Aaron*, which drew neare to thee, should be void of blemish; thou, which wouldst have the beasts of thy Sacrifice free from bodily imper- fection, wouldst much more have thy Sacrificers so: The generality of the Command was thine; the particularities of the num- bers

Sol. 77. bers are Traditionall: And well might the care of these outward observations agree with the pedagogie of that law, which consisted in externall rites; but we well know, it was the inward purity of the heart, and integrity of an unspotted life, that thou meant'st to aime at, under the figure of these bodily perfections; which, if it were wanting, it was not a skin-deep beauty, and exquisitenesse of shape, that could give a son of *Aaron* an allowed accessse to thine Altar: *Hophni* and *Phinehas*, the ill sonnes of good *Eli*, were outwardly blemishlesse, else they had not been capable of so holy an attendance; but their insolencies

folencies and beastlinesse made them more loathsome to thee, than if they had been Lepers, or Monsters of outward deformity : And can wee thinke that thou hast lesse regard to the purity of the Evangelicall Ministerie, than thou formerly hadst of the Legall ? Can we think the spirituall blemishes of thine immediate servants under the Gospel, can be a lesse eye-sore to thee, than the externall blemishes of thy Priesthood under the Law ? Oh that my head were waters, and mine eye a fountaine of teares, that I might weep night and day for the enormities of those, who professe to waite on thy Evangelicall

Sol. 77.

Ier. 9. 1.

O

call

So L. 77. call Sanctuary? My sorrow and piety cannot but bewaile them to thee, though my charity forbids me to blazon them to the world. Oh thou, that art as the Refiners fire, and the Fullers soap, doe thou purifie all the sonnes of thy spirituall *Levi*: Do thou purge them as Gold and silver, that they may offer unto the Lord an offering of righteousness; Then shall the Offerings of our *Judah* and *Jerusalem* be pleasant to the Lord, as in the daies of old, and as in former yeers.

Mal. 3. 2.

Mal. 3. 4.

Soliloq.

Soliloq. LXXVIII.

The blessed Reward.

Sol. 78.

Beda Eccles.
Histor. 2.
cap. 13.

WHen *Paulinus* came first into this Island, to preach the Gospel, to our then-Pagan Ancestors, King *Edwin* thought good to consult with his Priests, and Nobles, whether it were best to give any entertainment to the Christian Religion, which was by that stranger Preached, and recommended to his people.

Up starts one *Coifi*, the Arch-Priest of those Heathen Idols, and freely saies; There is no vertue or goodnesse, O King, in this Religion, which wee have

O 2 hitherto

Sol. 78. hitherto embraced ; There is none of all thy Subjects, that hath more studiously addicted himselfe to the Service and worship of our gods, than my selfe ; Yet I am sure there are many that have prospered better, and have received more favours from thee, than I have done ; And if our gods could doe any thing, they would rather have been beneficent to me, that have most carefully served them : It remaines then, that if these new doctrines, which are preacht to us, bee found upon examination, to bee better, and more availeable, that without all delay we do readily receive, and welcome them. Thus spake

spake a true Idols Priest, SoL.78.
that knew no Ell whereby
to measure Religion, but
Profit; no prooffe of a just
Cause, but successe; no
Conviction of Injustice,
but mis-carriage. Yea, e-
ven thine Altars, O righ-
teous God, were never
quit of some such merce-
nary attendants, who seek
for onely gain in godlines:
If the Queene of Heaven Jer. 44. 17,
18.
afford them better penny
worths and more plenty
than the King of Heaven,
she shall have their Cakes,
and their Incense, and their
hearts to boot. I know
thee, O Lord, to be a mu-
nificent Rewarder of all
that serve thee; yet if thou
shouldest give me no wa-
ges, I will serve thee; If
O 3 thou

So 1. 78. thou shouldest pay mee
with hunger and stripes,
and prisons, and death, I
will serve thee. Away base
thoughts of earthly remun-
eration, I will honour
and serve thee, O God,
for thine owne sake, for
thy services sake; yet I
have no reason not to re-
gard thine infinite bounty;
It is no lesse than a Crown
that thou hast promised
me; and that I shall hum-
bly aspire unto, and expect
from thee, not as in the
way of my merit, but of
thy meer mercy; My ser-
vice is free in a zealous
and absolute Consecrati-
on to thee, thy hand is
more free in my so graci-
ous Retribution: If thou
be pleased to give thy ser-
vant

vant such a weight of glory, the glory of that Gift is thine : My service is out of my just duty, thy Reward is of thy Grace, and divine Beneficence. Doe thou give me to doe what thou bidst me, and then deal with me as thou wilt. As the glory of thy Name is the drift of all my actions, so the glory that thou givest mee cannot but rebound to the glory of thine infinite mercy. Blessed bee thy Name in what thou givest, whiles thou makest mee blessed in what I receive from thee.

Sol. 78.

O 4

Soliloq.

Sol. 79

Soliloq. LXXIX.

Prefages of Judgement.

SEldome ever doe wee
 read of any great muta-
 tion in Church or State,
 which is not usher'd in,
 with some strange Pro-
 digies; either raining of
 Bloud, or apparitions of
 Comets, or airy Armies
 fighting in the Clouds, or
 Sea-Monsters appearing,
 or monstrous Births of
 men, or Beasts, or bloody
 Springs, breaking out, or
 direfull noises heard; or
 some such like uncouth
 premonitors; which the
 great and holy God sends
 purposely to awaken our
 Security, and to prepare

us

Sol. 79.

us either for expectation,
or prevention of Judge-
ments ; wherein, the mer-
cy of God marvellously
magnifies it selfe towards
sinnefull Man-kind, that he
wills not to surprize us
with unwarned evils, but
would have his punish-
ments anticipated by a
seasonable repentance : But
of all the fore-tokens of
thy fearefullest plagues
prepared for any Nation,
O God, there is none so
certain, as the prodigious
sinnes of the people com-
mitted with an high hand
against Heaven, against so
cleare a light, so power-
full Convictions. The
monstrous and unmatch-
able Heresies, the hellish
Blasphemies, the brutish

SOL. 79. Incests, the savage Murthers, the horrible Sacrileges, Perjuries, Sorceries of any People, can be no other than the professed Harbingers of Vengeance; these are our shoures of bloud; these are our ill-boding Comet; these are our mishapen Births; which an easie Augurie might well construe to portend our threatned destruction.

1 King, 18.
44.

The Prophet did not more certainly foretell, when he heard of an hand-broad Cloud arising from the Sea, that a vehement Rain was comming, than Gods Seers might foreknow, when they saw this darke Cloud of our sins mounting up towards hea-

Heaven, that a Tempest of Judgement must necessarily follow. Sol. 79.

But, Oh thou God of infinite mercy and compassion, looke downe from Heaven upon us, and behold us from the Habitation of thy Holines: Where is thy Zeale, and thy Strength, the founding of thy Bowells, and of thy mercies towards us? Are they restrained? If so, it is but just; For surely wee are a sinfull Nation, a People laden with iniquity: We have seen our Tokens, and have felt thy Hand; yet we have not turned to thee from our evill waies: to us therefore justly belongeth confusion of Faces, because we have sinned

Esa. 63. 15.

Esa. 1. 4.

Dan. 9. 8.

a-

Sol. 79. against thee : But to thee,
 O Lord our God, belong
 9: mercies and forgivenesses,
 though wee have rebelled
 against thee; Oh spare,
 spare the remnant of thy
Dan. 9. 16. people : Let thine Anger
 and thy fury be turned a-
 way from thy chosen in-
 17. heritance. O my God, hear
 the Prayer of thy servant,
 and his Supplications, and
 cause thy face to shine up-
 on thy Sanctuary that is
Dan. 9. 19. desolate : O Lord heare,
 O Lord forgive, O Lord
 hearken, and defer not for
 thine owne sake, O my
 God.

Soliloq.

Soliloq. LXXX.

*Unwearied Motion, and
Rest Eternall.*

I See thy Heavens, O God, move about continually, and are never weary of their revolution; whereas all sublunary Creatures are soon tyred with their motions, and seek for ease, in their intermissions: Even so, O my soule, the nearer thou growest to celestiall, the more constant shall thy courses be, and the freer from that lassitude that hangs upon thine earthly part. As it is now with me, thou seest, I soone find an unavoidable defatigation in all things.

Sol. 89.

I am weary of labour, and, when that is done; I am no lesse weary of doing nothing; weary of the day, and more weary of the night; weary of all postures; weary of all places; weary of any one (if never so pleasing) employment; weary, even of varieties; weary of those, which some men call, recreations; weary of those (wherein I finde most delight) my Studies. But, O my soule, if thou be once soundly heaveniz'd in thy thoughts, and affections, it shall bee otherwise with thee; then thou shalt be ever (like this Firmament) most happily restlesse; thou shalt then finde ever worke enough to contem-

Sol. 89.

plate that infinite Deity, who dwells in the Light inaccessible; to see (with ravishment of spirit) thy deare Saviour in his glorified humanity, adored by all the powers of heaven; to view the blessed Orders of that Celestiall Hierarchy, attending upon the throne of Majesty; to behold, and admire the unspeakable, and incomprehensible glory of the Saints: These are Objects, with the sight whereof thine eye shall never be satisfied, much lesse cloyed: Besides that the hopes and desires of enjoying so great felicity, and the care of so composing thy selfe, as that thou maiest be ever readily addressed for the fruit-

So L. 80.

fruition of it, shall wholly take thee up, with such contentment, that all earthly pleasures shall bee no better than torments in comparison thereof. O, then my soule, since (as a spark of that heavenly fire) thou canst never be but in motion, fix here above, where thy movings can bee no other than pleasing, and beatificall.

And as thou, O my God, hast a double Heaven, a lower heaven for motion, and an Emphyreall heaven for rest; One, patent to the eye, the other visible to our faith: so let my soule take part with them both; Let it ever bee moving towards thee, and in thee, (like this visible heaven)

ven) and (since the end of **Sol. 80.**
all motion is rest) let it e-
ver rest with thee, in that
invisble Region of glory.
So let it move ever to thee
whiles I am here, that it
may ever rest with thee in
thine eternall glory here-
after. Amen.

F I N I S.

John

Steele

in

Prose

January 17

10 - 1850

THE
SOVLES
FAREWELL
TO EARTH,
AND
APPROACHES
TO
HEAVEN.

BY
J.H. B.N.

SAVED

THE NAME

OF THE

SEVERAL

WITNESSES

1815



THE
SOULES
Farewell to Earth,
AND
Approaches to Heaven.

SECT. I.

BE thou ever, O my
soule, holily ambi-
tious ; alwaies as-
piring towards thine hea-
ven ; not entertaining any
thought that makes not to-
wards blessednesse : For
this cause therefore put
thy selfe upon thy wings,
and

Sac. 1. and leave the earth below thee ; and when thou art advanced above this inferior world, look downe upon this Globe of wretched mortality, and despise what thou wast, and hadst ; and think with thy selfe : There was I not a sojourner, so much, as a prisoner, for some tedious yeeres ; there have I been thus long tugging with my miseries, with my finnes ; there have my treacherous senses betrayd mee to infinite evils both done and suffered : How have I been there tormented with the sense of others wickednes, but more of my own ? What insolence did I see in men of power ? What rage in men of bloud ? What

the earth below
and when thou art
above this infe-
rorld, look downe
on this Globe of wret-
chdome, mortality, and de-
struction; what thou wast, and
what thou art, and think with thy
self. There was I not a
sinner, so much, as a
sinner, for some tedious
years; there have I been
long tugging with my
sins, with my finnes;
I have my treacherous
heart betrayd mee to im-
mortal vills both done and
suffered: How have I been
tormented with the
thought of others wickednes,
and more of my own?
What insolence did I see
in men of power? What
in men of bloud? What

What grosse superstition
in the ignorant? What a-
bominable sacrilege in
those that would bee zea-
lous? What drunken re-
vellings, what Sodomitical
filthinesse, what hellish
profanations in Atheous
ruffians? What perfidious-
nesse in friendship, what
cozenage in contracts,
what cruelty in revenges;
Shortly, what an Hell up-
on Earth? Farewell then
sinful world, whose favours
have been no other than
snares, and whose frownes
no lesse than torments:
farewell for ever; for, if
my flesh cannot yet clear it
self of thee, yet my spirit
shall ever know thee at a
distance; and behold thee
no otherwise than the ef-
faced.

SEC. II

Sec. 1. **caped Mariner** looks back upon the rock whereon he was lately splitted. Let thy bewitched Clients adore thee for a Deity, all the homage thou shalt receive from me shall bee no other than Defiance, and if thy glorious shewes have deluded the eies of credulous Spectators, I know thee for an Impostor : Deceive henceforth those that trust thee, for me, I am out of the reach of thy fraud, out of the power of thy malice.

Thus doe thou, O my soul, when thou art raised up to this height of thy fixed contemplation, cast down thine eies contemptuously upon the region of thy former miseries, and be

scaped Mariner looks back
 upon the rock whereon he
 was lately splitted. Let thy
 bewitched Clients adore
 thee for a Deity; all the
 homage thou shalt receive
 from me shall bee no other
 than Defiance, and if thy
 glorious snowes have dis-
 tinguished the eyes of credulous
 Spectators, I know thee for
 an Impostor: Deceive
 henceforth those that trust
 thee, for me, I am out of
 the reach of thy fraud, and
 of the power of thy ma-
 lice.

Thus doe thou, O mi-
 serable, when thou art raised
 up to this height of thy
 fixed contemplation, cast
 down thine eyes contin-
 uously upon the regions
 thy former miseries, and

SEC. I.

bee sure ever to keep up in
 a constant ascent towards
 blessednesse; not suffering
 thy self to stoop any more
 upon these earthly vani-
 ties: For, tell me seriously,
 when the World was dis-
 posed to Court thee most
 of all, what did it yield
 thee but unsound joyes
 sauced with a deep an-
 guish of spirit; false hopes
 shutting up in an heart-
 breaking disappointment;
 windy proffers mocking
 thee with suddain retracti-
 ons; bitter pills in sugar;
 poison in a golden cup. It
 shew'd thee perhaps state-
 ly Palaces, but stuff with
 cares; faire and populous
 Cities, but full of toile and
 tumult; flourishing Chur-
 ches, but annoyed with

P

Schisme,

SEC. I.

Schisme, and Sacrilege ;
rich Treasures, but kept by
ill spirits ; pleasing beauties,
but baited with temptation ;
glorious titles, but surcharged
with Pride ; goodly semblances
with rotten in-sides ; in short,
Death disguised with pleasures
and profits.

If therefore heretofore thy
unexperience have suffered
thy fetters to be belimed
with these earthly intanglements,
yet now, that thou hast happily
cast those plumes, and quit thy
selfe of these miserable in-
combrances ; thou maiest
soare aloft above the
sphere of Mortality ; and
be stil towring up towards
thine heaven ; And as
those that have ascended

to

SEC. 2.

to the top of some *Athos*
or *Tenariffe* see all things
below them in the Vallies
small, and scarce, in their
diminution, discernable ;
so shall all earthly objects
in thy spirituall exaltation
seem unto thee ; either
thou shalt not see them at
all, or at least so lessened,
as that they have to thee
quite lost all the proporti-
on of their former Dimen-
sions.

SECT. II.

IT will not be long, O
my soul, ere thou shalt
absolutely leave the world
in the place of thine habi-
tation, being carried up by
the blessed Angels to thy
thy rest and glory ; but in

SBC. 2.

the meane time, thou must resolve to leave it in thy thoughts, and affections: thou maist have power over these even before the hour of thy separation; and these rightly disposed have power to exempt thee before-hand from the interests of this inferiour World, and to advance thine approaches to that World of the blessed. Whiles thou art confined to this Clay, there is naturally a luggage of Carnality that hangs heavy upon thee, and swayes thee downe to the earth, not suffering thee to mount upward to that blisse whereto thou aspirest; this must bee shaken off, if thou wouldst attaine to any

any capacity of happiness; Even in this sense, Flesh and Bloud cannot inherit the Kingdome of God: It behoves thee to be, so far as this composition will admit, spirituallized, ere thou canst hope to attaine to any degree of blessednesse.

Thy conjunction with the body doth necessarily clog thee with an irrational part, which will unavoidably force upon thee some operations of its owne; and thy senses will be interposing themselves in all thy intellectuall employments, profering thee the service of their guidance in all thy proceedings: but if thou lov'st eternity of blessednesse,

meane timesthou must
live to leave it in thy
thoughts, and affections
thou maist have power to
these even before the
of thy separation
se rightly disposed have
ver to exempr thee be-
hand from the inter-
s of this inferiour
world, and to advance
e approaches to that
world of the blessed.
whiles thou art confined
this Clay, there is nam-
y a luggage of Carnal-
that hangs heavy up-
ee, and swayes thee
me to the earth, now
ring thee to men-
ard to that blis-
eto thou aspires;
must bee shaken off.
u wouldst attaine to

S^c. 2.

shake them off as impo-
 rtunate tutors; gather up
 thy selfe into thine owne
 regenerated powers, and
 doe thy worke without,
 and above them. It is e-
 nough that thou hast at
 first taken some hint from
 them of what concerns
 thee; as for the rest, cast
 them off as unnecessary,
 and impertinent; the
 prosecution whereof is
 too high, and too internall
 for them to intermeddle
 with: thou hast now di-
 vine and heavenly things
 in chase, whereof there
 cannot be the least sent in
 any of these earthly facul-
 ties. Devest thy selfe, there-
 fore (what thou possibly
 maicst) of all materiality
 both of objects, and ap-

farewell to Earth, &c.

apprehensions; and let
 thy pure, renewed, and
 illuminated intellect worke
 only upon matter spirits
 all, and celestially; And
 above all, propose unto
 thy selfe, and dwell upon
 the purest, perfectest, hin-
 blestest Object, ch
 rious and incompr
 ble Deity: there thou
 finde more than
 to take up thy
 to all eternity. Be
 my soule, ever
 up in the consid
 that infinite
 Essence, whor
 spirits are not
 ficiently to a
 hold and ne
 dering at
 his Glory.
 cies dazle

apprehensions ; and let S. c. 2.
 thy pure, renewed, and
 illuminated intellect work
 only upon matter spiritu-
 all, and celestiall ; And a-
 bove all, propose unto thy
 selfe, and dwell upon that
 purest, perfectest, simplest,
 blessedest Object, the glo-
 rious and incomprehen-
 sible Deity: there thou shalt
 finde more than enough
 to take up thy thoughts
 to all eternity. Be thou, O
 my soule, ever swallowed
 up in the consideration of
 that infinite self-being
 Essence, whom all created
 spirits are not capable suf-
 ficiently to admire : Be-
 hold and never cease won-
 dering at the Majesty of
 his Glory. Thy bodily
 eies dazle at the sight of

SEC. 2.

the Sunne, but if there were as many Sunnes as there are stars in the Firmament of Heaven, their united splendour were but darkenesse to their All-glorious Creator : Thou canst not yet hope to see him as he is : but loe thou beholdest where he dwels in light inaccessible ; the sight of whose very outward verge is enough to put thee into a perpetuall extasie. It is not for thee as yet to strive to enter within the vaile ; Thine eies may not be free where the Angels hide their faces ; What thou wantst in sight, O my soule, supply in wonder. Never any mortall man, O God, durst sue to see thy face, save that

anne, but if there
as many Sunnes
are stars in the Fir-
ment of Heaven, the
splendour were but
necesse to their All-
ous Creator: Thou
not yet hope to see
s he is: but loe thou
dest where he dwel-
nt inaccessible; the
of whose very out-
verge is enough to
e into a perpetuall
. It is not for thee as
trive to enter with-
vaile; Thine eyes
not be free where
gels hide their fa-
hat thou wantest in
my soule, supply
der. Never any
man, O God, durst
ce thy face, save
that

that one intireservant of
thine, whose face thy
Conference had made
shining and radiant; but
even he (though inured to
thy presence) was not ca-
pable to behold such glo-
ry, and live: Far be it from
me, O Lord, to presume
so high; Onely let me see
thee as thou hast bidden
me; and but so, as not to
behold thee (after thy
gracious revelation) were
my sinne: Let mee see,
even in this distance, some
glimmering of thy divine
Power, Wisdom, Justice,
Mercy, Truth, Providence,
and let me bless and adore
thee in what I see.

S c. 2.

SEC. 3.

SECT. III.

OH the infiniteness of
 thine Almighty pow-
 er, which thou not hast,
 but art, beyond the possi-
 bility of all limitations of
 objects or thoughts: In us,
 poor finite Creatures, our
 power comes short of our
 will; many things we fain
 would doe, but cannot;
 and great pitty it were
 that there should not bee
 such a restraint upon our
 unruly appetites; which
 would otherwise worke
 out the destruction both
 of others, and ourselves.
 But, O God, thy Power is
 beyond thy Will; Thou
 canst doe more than thou
 wilt: Thou couldst have
 made

farewe

made mo-
 thou mad-
 even this o-
 hast made
 rious a one
 needs no o-
 tion of thin-
 Oh what a
 which thou
 over our hea-
 mensely capa-
 admirably be-
 bestudded w-
 Globes of Li-
 one whereof
 such unspeak-
 that there ha-
 ted nations, (a-
 of the savagest
 mis-worship'd
 God: And if
 made but one
 thy firmament,
 manship had l

SECT. III.

the infinitesmal
the Almighty pow-
which thou not hat-
beyond the possi-
of all limitations of
s or thoughts: In us
finite Creatures, our
comes short of our
many things we fan-
I doe, but cannot;
great pitty it were
ere should not bee
a restraint upon our
y appetites; which
otherwise worke
e destruction both
ners, and ourselves.
o God, thy Power is
d thy Will; Thou
oe more than thou
Thou couldst have
made

SECT. 3.

made more worlds, when
thou madst this one; And
even this one, which thou
hast made, Lord, how glo-
rious a one it is: Lo, there
needs no other demonstra-
tion of thine omnipotence.
Oh what an heaven is this
which thou hast canopied
over our heads? how im-
mensely capacious? how
admirably beautifull? how
bestudded with goodly
Globes of Light? Some
one whereof hath in it
such unspeakable glory, as
that there have not wan-
ted nations, (and those not
of the savagest) which have
mis-worship'd it for their
God: And if thou hadst
made but one of these in
thy firmament, thy work-
manship had been above

SEC. 3. our wonder ; for even this had surpassed the whole frame of this lower world ; but now as their quality strives with their greatness, so their magnitude strives with their number, which of them shall more magnifie the praise of their Almighty Creator ; and these three are no less than matched by the constant regularity of the perpetuall motion of those mighty bodies ; Which having walked their daily rounds about the World above this five thousand six hundred and sixty yeares, yet are so ordered by thy inviolable Decree, that they have not varied one inch from their appointed Line, but keepe
their

their due course and just distance each from other: although not fixed in any solid Orbe, but moving singly in a thin and yeelding skie, to the very same point whence they set forth. And if the bodily and visible part of thine heavenly Hoast, O God, be thus unconceivably glorious, where shall we finde room to wonder at those spirituall and living powers which inhabite those celestiaall Mansions, and attend upon the Throne of thy Majesty: the thousand thousands of thy blessed Angels, Arch-angels, Cherubim, Seraphin, Thrones, Principalities, Dominions, which in thy presence enjoy a blis next to infinite?

any

SECT. 3.

any one of which if wee could see him, were enough to kill us with his glory : Not one of those millions of mighty spirits, but were able to destroy a World : Oh then how infinitely transcendent is that power of thine, which hast both created all this heavenly Hierarchy, and so movest in them, that onely in and by thee they are thus potent.

Yea, Lord, let me but cast mine eies downe to this earth I tread upon, and view thy wonders in the deep, how manifestly do these proclame thy divine Omnipotence? When I see this vaste Globe of earth, and waters, dreadfully hanging in the midst

any one of which if we
 could see him, were e-
 nough to kill us with his
 fury: Not one of these
 powers of mighty spirits
 were able to destroy
 the World: Oh then how
 infinitely transcendent is
 the power of thine, which
 both created all this
 orderly Hierarchy, and
 is most in them, than
 in and by thee they
 are potent.

O Lord, let me but
 mine eyes down to
 the earth: I tread upon
 now thy wonders in
 the deep, how manifest
 I proclaim thy di-
 vine omnipotence: When
 this vast Globe of
 land and waters, dread-
 ing in the midst

of a liquid Air, upheld by
 nothing but by the power-
 full word; When I see the
 rage of the swelling waves
 (naturally higher than the
 shores they beat upon) re-
 strained to their bounds by
 thine over-ruling com-
 mand: When I see the
 earth beautifully garni-
 shed with marvillous va-
 riety of trees, herbs, flow-
 ers; richly stuffed with
 precious metals, stones, mi-
 nerals: When I see (be-
 sides a world of men) the
 numberless choice and dif-
 ferences of the substance,
 formes, colours, dispositi-
 ons, of Beasts, fowles, fishes,
 wherewith these lower E-
 lements are peopled, how
 can I be but dissolved into
 wonder of thine Almight-
 y power?

Sec. 3.

Sec.

SEC. 4

SECT. IV.

NEither is thy power,
O God, either more,
or more thy selfe than thy
Wisdom, which is no
lesse essentiall to thee, than
infinite. What have we to
doe, silly and shallow
wretches, with that incom-
prehensible wisdom which
is intrinsecall to thy divine
Nature; the body of that
Sunne is not for our weak
eyes to behold: it is enough
for mee if I can but see
some raies of that heaven-
ly light which shines forth
so gloriously upon thy
creature: in the framing
and governing whereof,
whether thy Power or
Wisdom did and doe
more

SECT. IV.

Either is thy power
 O God, either more
 more thy selfe than thy
 some, which is no
 essentiall to thee; than
 ite. What have we to
 , silly and shallow
 ches, with that incom-
 prehensible wisdom which
 transcendeth all thy divine
 nature; the body of that
 which is not for our weak
 to behold: it is enough
 mee if I can but see
 the raies of that heave-
 nly light which shines forth
 gloriously upon thy
 nature: in the framing
 governing whereof
 thy Power or
 did and doe
 more

more exhibite it selfe, thou
 only canst judge. O the di-
 vine Architecture of this
 goodly Fabricke of Hea-
 ven, and Earth, raised out
 of nothing to this admira-
 ble perfection! What stu-
 pendious artifice of com-
 position is here! What
 exquisite symmetrie of
 parts, what exact Order of
 Degrees, what marvailous
 analogie betwixt beasts,
 fishes, plants, the natives
 of both Elements! Oh
 what a comprehensive
 reach is this of thine Om-
 niscience, which at once in
 one act beholdest all the
 actions and events of all
 the creatures that were,
 are, or shall be in this large
 Universe? What a contri-
 vance of thine eternall
 Coun-

SECT. 4.

SO L. 4.

Counsell, which hast most wisely and holily ordered how to dispose of every Creature thou hast made, according to the pleasure of thy most iust will? VVhat a sway of Providence is this that governes the world? over-ruling the highest, and stooping to the meanest peece of thy Creation? concurring with, and actuating the motions and operations of all second causes of whatsoever is done in heaven, or in earth? Yea, Lord, how wonderfull are those irradiations of knowledge and wisdom, which thou hast beamed forth upon thine intelligent creatures, both Angels and men? As for those Celestiall spirits, which

which see thy face continually, it is no marvelle if they be illuminated in a degree farre above humane apprehension ; but that the rationall soule of man, even in this woefull pilgrimage below, notwithstanding the opacity of that earth wherewith it is encompassed, should bee so far enlightened, as that it is able to know all the motions of the Heavens, the magnitudes and distances of Starres, the natures, properties, influences of the Planets, the instant of the Eclipses, Conjunctions and severall Aspects of those Celestiall bodies ; that it can discover the secret Treasures of Earth and Sea

Sec. 4.

well, which hath made
ly and holily ordered
to dispose of every
nature thou hast made.
ording to the pleasure
thy most just will
that a sway of Providence
is this that governes
world? over-ruling
highest, and stoop
the meanest peece of
Creation? concurring
and actuating the
ons and operations of
ond causes of what
is done in heaven
earth? Yea, Lord
wonderfull are those
ations of knowledge
if dome, which thou
named forth upon
intelligent creatures
ngels and men? And
e Celestiall spirits
which

Sol. 4.

Sea; and knowes to unlock all the close Cabinets both of art and nature; O God, what is this but some little gleame of that pure and glorious light, which breakes forth from thine infiniteness upon thy creature: Yet were the knowledge of all men on earth, and all the Angels in heaven, multiplied a thousand fold, how unable were it being united together, to reach unto the height of thy divine Counsels, to fadome the bottome of thy most wise and holy Decrees? so as they must bee forced to cry out with that Saint of thine, who was rapt into the third heaven, O the depth of the riches both of the VVif-

dome

Rom. 11. 33

dome and Knowledge of **SEC. 5.**
God! how unsearchable
are his judgements, and his
waies past finding out!

SECT. V.

But with what a trembling adoration, O my soul, must thou needs look upon the infinite Justice of thy God; whose inviolable rule is to render to every man according to his workes. Alas, the little good thou wert able to do, hath been allayed with so many, and great imperfections, that it can expect no retribution but displeasure; and for the many evils whereof thou art guilty, what canst thou look for but the wages of

SEC. 5. sinne, Death? not that temporary, and naturall only, which is but a separation of thee, a while, from thy load of earth; but the spirituall and eternall separation from the presence of thy God, whose very want is the height of torments. Lo, whatever become of thee, God must be himselfe: In vain shouldst thou hope that for thy selfe he will abate ought of his blessed Essence, of his sacred Attributes : That righteous doome must stand, The soule that sinnes shall die : Hell claimes his due ; Justice must bee satisfied ; where art thou now, O my soul? what canst thou now make account of but to def-

333 The SOULES
 5.5. mine, Death? not that
 temporary, and naturall
 only, which is but a separa-
 tion of thee, a while,
 from thy load of earth;
 but the spirituall and eter-
 nall separation from the
 presence of thy God:
 whose very want is the
 height of torments. Let
 whatever become of thee,
 God must be himselfe: In
 vain shouldst thou hope
 that for thy selfe he will
 abate ought of his blessed
 Essence, of his sacred At-
 tributes: That right re-
 come must stand, The
 soule that sinnes shall die:
 Hell claimes his due; Ju-
 stice must bee satisfied;
 where art thou now, O my
 soule? what canst thou now
 take account of but re-
 de-

despair and die? surely, in
 thy selfe, thou art lost: there
 is no way with thee but
 utter perdition. But looke
 up, O soule, look up above
 the Hills whence commeth
 thy salvation; see the hea-
 vens opening upon thee;
 see what reviving, and
 comfortable raies of grace
 and mercy shine forth un-
 to thee from that excellent
 glory; and out of that hea-
 venly light hear the voice
 of thy blessed Saviour, say-
 ing to thee, O Israel, thou
 hast destroyed thy selfe,
 but in me is thy helpe. E-
 ven so, O Jesus, in thee,
 onely in thee is my helpe;
 wretched man that I am;
 in my selfe I stand utterly
 forfeited to death and hell:
 it is thou that hast redee-
 med

Sb c. 52

Osc. 13. 9.

SEC. 5. med me with no lesse ran-
some than thy precious
bloud. Death was owing
by me, by thee it was pay-
ed for me, so as now my
debt is fully discharged,
and my soule clearly ac-
quitted: Who shall lay a-
ny thing to the charge of
Gods Elect? It is God that
justifieth; who is he that
condemneth? It is Christ
that died, yea rather that
is risen again. Lo now the
rigor of thine inviolable
justice is taken off by thine
infinite mercy; the sum
that I could never pay, is
by the power of that faith
which thou hast wrought
in me, set off to my all-suf-
ficient surety, & by thy di-
vine goodnesse graciously
accepted as mine; I have
paid

Rom. 8. 33.

34.

paid it in him, he hath paid, **SEC. 6.**
it for me; Thy justice is satisfied,
thy debtor freed, and thy mercy magnified.

SECT VI.

THere are no bounds to bee set unto thy thoughts, O my soul, since whatsoever thy God either is, or hath done comes within thy prospect: There, besides the great worke of his Creation, thou maiest dwell upon the no lesse almighty worke of his Administration of this universall world, whereof the preservation and government is no lesse wonderfull than the frame; there thou shalt see the marvelous subordination

Q of

See 6.

of creatures, some made to rule, others to obey; the powerfull influences of the Celestiall bodies upon the Inferiour; the continuall transmutation of elements, forsaking their own places and natures to serve the whole; formes dying, matter perpetuall; all things maintained by a friendly discord of humors, out of which they are raised; the circular revolution of fashions, occurrences, events; the different and opposite dispositions of men over-ruled to such a temper; that yet government is continued in the hands of few, society and commerce with all: shortly, all Creatures whiles they doe either

es, some made
others to obey;
riall influences of
hiall bodies upon
our; the continu-
mutation of ele-
rtaking their own
d natures to serve
le; formes dying,
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maintained by a
discord of hu-
cut of which they
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n of fashions, oc-
s, events; the dif-
and opposite dif-
s of men over-ru-
uch a temper; that
ernment is conti-
the hands of few,
and commerce
l: shortly, all Crea-
whiles they doe ei-
ther

ther naturally, or volun-
tarily act their own part,
doing unawares the will
of their Creator.

But that which may just-
ly challenge thy longer
stay, and greater wonder,
is the more-than-transcen-
dent worke of mans Re-
demption; the mysteries
whereof the holy Angels
have desired to look into,
but could never yet suffici-
ently conceive or admire:
That the Sonne of God,
the Lord of Glory, Coe-
ternall, Coequall to his
Father, God blessed for
ever, should take upon
him an estate lower than
their own; should cloath
his Deity with the ragges
of our flesh; should stoop
to weake and miserable

Sec. 6.

1 Pet. 1. 12.

Q 2

man

SEC. 6.

Bernard.
Serm. de
passione Do-
mini.

man-hood, and in that low and despicable condition, should submit himselfe to hunger, thirst, wearinesse, temptation of Devils, despite of men, to the cruelty of tormentors, to agonies of soule, to the pangs of a bitter, ignominious, cursed death, to the sense of his Fathers wrath for us wretched sinners, that had made our selves the worst of Creatures, enemies to God, slaves to Satan, is above the reach of all finite apprehension. O never-to-bee-enough-magnified mercy! Thou didst not, O Saviour, when thou sawest mankind utterly lost, and forlorn, content thy selfe to send down one of thy Cherubim, or
Sera-

Seraphin, or some other **Sec. 6.**
of thy heavenly Angels to
undertake the great work
of our deliverance (as wel
knowing that taske too
high for any created pow-
er) but wouldst, out of
thine infinite love and
compassion, vouchsafe, so
to abate thy blessed selfe,
as to descend from the
Throne of thy Celestiall
glory to this Dungeon of
earth; and not leaving
what thou hadst, and what
thou wast, to assume what
thou hadst not, man; and
to disparage thy selfe by
being one of us, that wee
might become like unto
thee, co-heirs of thy glory
and blessednesse. Thou
that art the eternall Sonne
of God, wouldst conde-
scend

Ser. 6. Ascend so low, as to be man;
that wee who are wormes
and no men might bee ad-
vanced to bee the Sonnes
of God; thou wouldst bee
a servant, that wee might
reigne; thou wouldst ex-
pose thy self to the shame
and disgrace of thy vile
Creatures here, that thou
mightst raise us up to the
height of heavenly honour
with thee our God, and
thy holy Angels; thou
wouldst dye for a while,
that we might live eternal-
ly.

Pause here a while, O
my soule, and do not wish
to change thy thoughts;
neither earth nor heaven
can yeild thee any of high-
er concernment, of greater
comfort : Onely withall,
be-

and so low, as to be man-
 at wee who are worme
 and no men might bee ad-
 vanced to bee the Sonne
 of God; thou wouldst bee
 servant, that wee might
 be; thou wouldst ex-
 alt thy self to the shame
 and disgrace of thy vil-
 lages here, that thou
 might raise us up to the
 seat of heavenly honour
 as thee our God, and
 holy Angels; thou
 wouldst dye for a while,
 that we might live eternal-

ly here a while, O
 my soul, and do not with-
 draw thy thoughts;
 leave earth nor heaven
 behind thee any of high-
 esteemment, of greater
 : Onely withall;
 be-

behold the glorious per- **SEC. 7.**
 son, of that thy blessed Me-
 diator, after his victories
 over death and hell, sitting
 triumphant in all the Ma-
 jesty of heaven, adored by
 all those millions of Cele-
 stiall Spirits, in his glorifi-
 ed humanity; and (what
 thou maist) enjoy the visi-
 on of him by faith, till
 thou shalt be everlastingly
 blessed with a cleare, and
 present intuition. Long af-
 ter that day; and be ever
 carefull in the meane time
 to make thy self ready for
 so infinite an happinesse.

SECT. VII.

ANd now, O my soul,
 having left below
 thee all the triviall vani-

SEC.7.

ties of Earth; and fixed thy selfe (so farre as thy weak eies will allow thee) upon thy God, and Saviour, in his Almighty works, and most glorious Attributes, it will be time for thee (and will not a little conduce to thy further addresse towards blessednesse) to fasten thy selfe upon the sight of the happy estate of the Saints above, who are gone before thee to their blifs, and have (through Gods mercy) comfortably obtained that which thou aspirest unto: thou that wert guided by their example, bee likewise heartned by their successe: thou art yet a Traveller, they comprehensors; thou art panting

to-

s of Earth; and fixed
 felie (so farre as the
 eies will allow thee
 in thy God, and Sa-
 in his Almighty
 ss, and most glorious
 utes, it will be time
 thee (and will not a-
 conduce to thy fur-
 addresse towards
 nesse) to fasten thy
 on the sight of the
 estate of the Saints
 who are gone be-
 e to their blifs, and
 rough Gods mer-
 fortably obtained
 ch thou aspires
 ou that wert gui-
 their example, bee
 heartned by their
 thou art yet a
 they compre-
 thou art panting
 to-

SECT. 7.

towards that rest which
 they most happily enjoy;
 thou art sweating under
 the crosse, whiles they sit
 crowned in an heavenly
 magnificence. See the place
 wherein they are, the hea-
 ven of heavens, the para-
 dise of God: infinitely re-
 splendent, infinitely dele-
 ctable; such as no eye can
 behold, and not be blessed:
 shouldst thou set thy Ta-
 bernacle in the midst of
 the Sun, thou couldst not
 but bee encompassed with
 marvailous light; yet even
 there it would bee but as
 midnight with thee, in
 comparison of those irra-
 diations of glory which
 shine forth above in that
 Emphyreall Region; For
 thy God is the Sun there:

REV. 21. 23.

Sec. 7. by how much therefore those divine raies of his exceed the brightest beams of his Creature ; so much doth the beauty of that heaven of the blessed surpass the created light of this inferior & starry firmament. Even the very place contributes not a little to our joy, or misery ; It is hard to bee merry in a Goale ; and the great Persian Monarch thought it very improper for a Courtier to bee of a sad countenance within the verge of so great a Royalty. The very devils conceive horror at the apprehension of the place of their torment, and can beseech the over-ruling power of thy Saviour not to com-

Nche. 2. 2.

Luk. 8. 31.

command them to go out into the deep. No man can be so insensate to thinke there can bee more dreadfulness in the place of those infernall tortures, than there is pleasure and joy in the height of that sphere of blessednesse; sith we know wee have to doe with a God that delights more in the prosperity of his Saints, than in the cruciation, and howling of his enemies. How canst thou then, O my soule, bee but wholly taken up with the sight of that celestiall Jerusalem, the beautionous City of thy God, the blessed Mansions of glorified Spirits? Surely, if earth could have yeelded any thing more faire, and estimable

Sec. 7. mable than gold, pearles,
precious stones, it should
have been borrowed to
resemble these supernall
habitations: but, alas, the
lustre of these base mate-
rials doth but darken the
resplendence of those di-
vine excellencies. With
what contempt now, dost
thou looke downe upon
those muddy foundations
of earth, which the low
spirits of worldlings are
wont to admire? and how
feelingly dost thou blesse
and emulate the spirits of
just men made perfect, who
are honoured with so blis-
full an habitation.

Heb. 12. 23

But what were the place,
O my soule, how goodly
& glorious soever in it self,
if it were not for the pre-
sence

SECT. 7.

sence of him whose being there makes it heaven? Lo there the Throne of that heavenly Majesty, which filling and comprehending the large circumference of this whole, both lower and superior world, yet there keeps and manifests his State, with the infinite magnificence of the King of eternall glory: there he in an ineffable manner communicates himselfe to blessed Spirits, both Angels and men: and that very Vision is no lesse to them than beatificall: Surely, were the place a thousand degrees lower in beauty and perfection than it is, yet that presence would render it celestially; the residence of the King

Sec. 7.

was wont to turn the meanest Village or Castle, into a Court : The sweet finger of Israel saw this of old, and could say, in thy presence is the fulnesse of joy ; and at thy right hand are pleasures for evermore. It is not so in these earthly and finite Excellencies : A man may see mountaines of treasure, and bee never a whit the richer ; and may bee the witness and agent too in anothers honour (as *Haman* was of *Mardochees*) and be so much more miserable ; or may view the pompe and splendour of mighty Princes, and be yet still a beggar : but the infinite graces of that heavenly King, are so communicative

11 c. 7. was wont to turn the mea-
 nest Village or Cattle, in-
 to a Court : The first
 King of Israel saw this of
 old, and could say, in thy
 presence is the fulnesse of
 joy ; and at thy right hand
 are pleasures for ever-
 more. It is not so in these
 earthly and finite Exer-
 cises : A man may see
 mountaines of treasure
 and bee never a whit
 richer ; and may bee the
 witness and agent too in a
 others honour, as Haman
 as of *Mardachees* and be
 much more miserable
 may view the pompe
 splendour of mighty
 ces, and be yet still a
 ar : but the infir-
 of that heaven
 are so communica-

tive, that no man can see
 him but must bee transfor-
 med into the likeness of
 his glory.

SECT. VIII.

EVEN thy weak and im-
 perfect Vision of such
 heavenly Objects, O my
 soule, are enough to lay
 a foundation of thy bles-
 sednesse ; and how can
 there chuse but bee raised
 thence as a further degree
 towards it, a sweet com-
 placency of heart in an ap-
 propriation of what thou
 seest ; without which no-
 thing can make thee hap-
 py ? Let the Sun shine ne-
 ver so bright, what is this
 to thee if thou bee blinde ?
 Be the God of heaven ne-

Sec. 8.

Mat. 8. 11.

ver so glorious, yet if hee
 bee not thy God : bee the
 Saviour of the World ne-
 ver so mercifull, yet if hee
 be not mercifull to thee :
 be the heaven never so full
 of beauty and Majesty, yet
 if thou have not thy porti-
 on in that inheritance of
 the Saints in light ; so far
 will it be from yielding
 thee comfort, that it will
 make a further addition
 to thy torment. What an
 aggravation of misery
 shall it be to those that
 were children of the king-
 dom, that from that outer
 darknesse whereinto they
 are cast, they shall see ali-
 ens come from the East
 and West, and sit downe
 with *Abraham, Isaac, and*
Jacob in the Kingdome of
 hea-

Sermon.

ver so glorious, yet if hee
 be not thy God: be the
 Saviour of the World
 ver from it all, yet if hee
 be not mercifull to thee,
 or the heaven never so full
 of beauty and Majesty, yet
 if thou have not thy portion
 in that inheritance of
 the Saints in light; so far
 will it be from yielding
 thee comfort, that it will
 make a further addition
 to thy torment. What an
 aggravation of misery
 shall it be to those that
 were children of the king-
 dom, that from that out-
 darknesse whereinto they
 are cast, they shall see ali-
 ens come from the East
 and West, and sit downe
 with Abraham, Isaac, and
 Jacob in the Kingdome of hea-

Sermon.

heaven? Cease not then, O
 my soul, till by a sure and
 undefaile application,
 thou hast brought all these
 home to thy self; and canst
 look upon the great God
 of Heaven, the gracious
 Redeemer of the world,
 the glory of that celestiaall
 Paradise as thine owne.
 Let it be thy bold ambi-
 tion, and holy curiosity to
 finde thy name enrolled in
 that eternall Register of
 Heaven: And if there bee
 any one room in the many
 Mansions of that celestiaall
 Jerusalem, lower and lesse
 resplendent than other,
 thither doe thou finde thy
 selfe (through the great
 mercy of thy God) happily
 designed. It must bee the
 worke of thy faith that
 must

SEC. 8.

must do it : that divine grace is it, the power whereof can either fetch downe heaven to thee, or carry thee before-hand up to thy heaven; and not affix thee only to thy God, and Saviour, but unite thee to him, and (which is yet more) ascertain thee or so blessed an union.

Neither can it bee but that from this sense of appropriation there must necessarily follow a marvellous contentment, and complacency in the assurance, of so happy an interest. Lord, how doe I see poore worldlings please themselves in the conceit of their miserable proprieties? One thinks, Is not this my great *Babylon* which

Dan. 4. 30.

must do it : that divine
 grace is it, the power
 whereof can either fetch
 downe heaven to thee, or
 carry thee before-hand up
 to thy heaven; and not al-
 low thee only to thy God
 and Saviour, but unite thee
 to him, and (which is
 more) ascertain thee to
 him as an union.

Neither can it bee but
 from this sense of ap-
 propriation there must
 necessarily follow a mar-
 vellous contentment, and
 placency in the afflic-
 tion of so happy an inter-
 Lord, how doe I see
 worldlings please
 themselves in the conceit
 of miserable propri-
 One thinks, Is not
 my great Balaam
 which

which I have built ? Ano-
 ther, Are not these my rich
 Mines ? Another, Is not
 this my royall and adored
 Magnificence ? And how
 are those unstable mindes
 transported with the opi-
 nion of these great (but in-
 deed worthlesse) peculia-
 rities; which after some
 little time moulder with
 them into dust ? How
 canst thou then, bee, but
 pleasingly affected, O my
 soul, with the comfortable
 sense of having a God, a
 Savior, an heaven of thine
 own ? For in these spiritual
 and heavenly felicities, our
 right is not partiall and di-
 vided, as it useth to be in
 secular inheritances; so as
 that every one hath his
 share distinguish'd from

S. c. 2.

SECT. 8.

the rest, and parcelled out of the whole; but here each one hath all; and this blessed patrimony is so communicated to all Saints, as that the whole is the propriety of every one.

Upon the assurance therefore of thy Gods gracious promises made to every true beleever, finde thou thy selfe happily seized of both the King, and Kingdom of heaven, so far as thy faith can as yet fesse thee in both; and delight thy selfe above all things in these unfailing pledges of thine instant blessednes, and say with the holy Mother of thy redeemer, My soul doth magnifie the Lord; and my spirit rejoyceth in God my Saviour.

Luk. i. 46.
47.

SECT. IX.

FROM this feeling complacency in the owning of thy right to glory and happiness, there cannot but arise a longing desire of the full possession thereof: for thou canst not so little love thy selfe, as what thou knowest thou hast a just title unto, and withall apprehendest to bee infinitely pleasing and beneficiall, not to wish that thou might freely enjoy it. If thou have tasted how sweet the Lord is, thou canst not but long for more of him, yea, for all: It is no otherwise even in carnall delights, the degustation whereof is wont to

draw

Sec. 9. draw on the heart to a more eager appetite; much more in spiritual; the pleasures whereof as they are more pure, so they are of the heavenly-minded with far greater ardency of spirit affected. The covetous mans heart is in his bags; what he hath doth but augment his lust of more; and the having of more doth not satiate but enlarge his desires; Hee that loveth silver, shall not be satisfied with silver; nor he that loveth abundance with encrease: but these celestiall riches are so much more allective, as they are more excellent, than those which are delved out of the bowels of the earth. O my soule, thou

Ecc. 7. 10.

on the heart to a
e eager apperition;
h more in spiritual; the
ures whereof as they
more pure, so they are
the heavenly-minded
far greater ardency
irit affected. The co-
us mans heart is in his
; what he hath de-
augment his lust of
e; and the having of
e doth not satiate but
ge his desires; He
loveth silver, shall not
tified with silver; nor
hat loveth abundance
e create: but these
tiall riches are for
a more allactive, as
are more excellent
those which are del-
out of the bowels of
arth. O my soule, ther

thou hast through the fa-
vour of thy God sipp'd
some little of the cup of
immortality, and tasted
of that heavenly Manna
the food of Angels; and
canst thou take up with
these slight touches of bles-
sednes? Thou hast (though
most unworthy) the ho-
nour to be contracted to
thy Saviour here below;
thou knowest the voice of
his Spouse, Draw me and
we shall runne after thee;
stay me with flagons, com-
fort me with apples, for I
am sick of love; make hast
my beloved, and be thou
like to a Roe, or to a
young Hart upon the
mountaines of Spices:
Where is thy love if thou
have not fervent desires of

Sa c. 9.

Cant. I. 4.

2. 5.

3. 14.

Sec. 9. a perpetuall enjoyment?
if thou doe not earnestly
wish for a full consum-
mation of that heavenly
match? O my Lord and
Saviour, as I am not wor-
thy to love thee; so I were
not able to love thee (how
amiable soever) but by
thee. O thou that hast be-
gun to kindle this fire of
heavenly love in me, raise
thou it up to a perfect
flame; make me not onely
sick of thy love, but ready
and desirous to die for
thee, that I may enjoy
thee: Oh let me not endure
that any worldly heart
should be more enamou-
red of these earthly beau-
ties, which are but varni-
shed rottennes, than I am
of thee who art of abso-
lute

358. a perpetual enjoyment
 if I do not earn it
 with for a full confor-
 mation of that heavenly
 match: O my Lord and
 Saviour: as I am not wor-
 thy to love thee; so I were
 not able to love thee (but
 amiable soever) but for
 thee. O thou that hast be-
 gun to kindle this fire of
 heavenly love in me, raise
 thou it up to a perfect
 flame; make me not only
 partaker of thy love, but ready
 and desirous to die for
 that I may enjoy thee.
 Oh let me not entertain
 any worldly heart
 be more enamoured
 these earthly beauties
 which are but vanities
 than I am
 who art of absolute

lute and infinite perfecti-
 ons; and bestowest them
 in being loved.

Oh when shall the day
 be, wherein thou wilt
 make up these blessed
 Nuptials; and endow me
 with a full participation of
 that glory wherewith thou
 art invested, from, and to
 all eternity? whereto have
 all thy sweet favours, and
 gracious love-tokens ten-
 ded, but to this issue of
 blessednesse? Oh doe thou
 Crown all thy mercies in
 me, and mee with immor-
 tality.

SECT. X.

VPon this desire of fru-
 ition, (if thou wouldst
 be truly happy) there must
 R fol-

Sa c. 10. follow a constant prosecution of that desire : for if thy wishes be never so fervent, yet if they be onely volatile and transient, they shall be able to availe thee little ; slight and flickering motions of good, if they be not followed with due indeavours, sort to no effect. Content not thy selfe therefore, O my soule, that thou hast entertained into thy selfe some affective thoughts of thy beatitude ; but settle thy selfe in firme resolutions to pursue, and perpetuate them : Let them not call in as strangers, but dwell in thee as in-mates, never to be, by any secular occasions, dislodged. These morning dewes of holy dispositions,

SE C. 10.

Psal. 57. 7.

sitions, which are ready to be exhaled with every gleam of worldly prosperity, as they finde little acceptance from God, so they are able to afford small comfort to thee; as whose condition is such, that they leave thee more disconsolate in their vanishing, than they yielded thee pleasure in their momentary continuance. Be thou able to say with holy *David*, my heart is fixed, O God, my heart is fixed; and then thou maiest well adde, I will sing and give praise; otherwise thy distracted thoughts will admit no cause of sound joy. In this case it falls out with thee, O my soul, as with some fond child, who ear-

R. 2

155 The SOULES
 s. c. 10. follow a constant prosecution of that desire: for if thy wishes be never so fervent, yet if they be only volatile and transient, they shall be able to avail thee little; slight and flickering motions of good, if they be not followed with due endeavours, sort to no end. Content not thy self therefore, O my soul, that thou hast entertained in thy self some affectionate thoughts of thy beloved; but settle thy self in firme resolutions to persevere, and persevere: Let them not call in dangers, but dwell in in-mates, never to any secular occassions. These motions of holy dispositions,

SECT. 10.

gerly following a Bee in hope of her bag, sees a gay Butterflie crosse his way; and thereupon leaves his first chase, and runs after those painted wings; but in that pursute seeing a Bird flie close by him, hee leaves the flie in hope of a better purchase; but in the meane time is disappointed of all, and catcheth nothing. It mainly behoves thee therefore to keep up thy Cogitations and Affections close to these heavenly objects; and to check them whensoever thou perceivest an inclination to their wandering: like as the carefull Huntsman, when he findes his Hound offering to follow after a new game, rates

SECT. 10.

rates him off; and holds him to his first sent. Whether are yee straying, O my thoughts? what means this sinfull and lossefull inconstancy? Can yee bee happier in a change? Is there any thing in this miserable world that can be worthy to carry you away from the hopes and affections of blessednesse? Have yee not full often complained of the worthlesnesse, and satiety of these poore vanities here below? Have yee not found their promises false, their performances unsatisfactory, their disappointment irksome? Away then yee frivolous temptations, and solicit those mindes that are low,

SEC. II. and empty like your
selves: For me, I disdain
your motions; and being
taken up with higher im-
ployments, scorne to de-
scend to your base sug-
gestions, which tend to no-
thing but meer earthlines.

But (as there is no fire
which will not go out if it
be not fed) it cannot be e-
nough that thou hast en-
tertained these gracious
resolutions, unlesse thou
doe also supply and nou-
rish them with holy medi-
tations, devout prayers,
continual ejaculations, and
the due frequentation of
all the holy ordinances of
thy God; without which,
if they shall languish
through thy neglect, thou
shalt finde double more
work,

Sec. 11. and empty like your
selves: For me, I disdaine
your motions; and being
taken up with higher im-
ployments, scorne to de-
scend to your base sugge-
stions, which tend to ne-
thing but meer earthliness.

But (as there is no fire
which will not go out if it
be not fed) it cannot be en-
ough that thou hast en-
joyed these gracie-
ous resolutions, unless thou
be also supply and nourish-
ment them with holy medi-
tations, devout prayers,
frequent ejaculations, and
frequentation of
the holy ordinances of
God; without which
thy shall languish
thy neglect; thou
do double more
work,

worke, and difficulty, in
reviving them, than there
could have been in main-
taining, and upholding
them in their former vi-
gour. Bee not therefore
wanting to thy selfe in the
perpetuall exercise and
improvement of all those
holy meanes, that may fur-
ther and perfect these hea-
venly longings after salva-
tion; thy God shall not be
wanting to thee in blessing
thee with an answerable
successe.

SEC. 11.

SECT. XI.

IT is the just praise of
the marvailous bounty
of thy God, O my soule,
that he will fulfill the de-
sires of them that feare

PSA. 145. 19

R 4

him.

SEC. II. him. If therefore thou canst hunger and thirst, after righteousness, if thy heart can yearn after heaven, he shall be sure to satisfie thee with goodnesse; and not onely shall bring thee home at the last to that land of promised blessednesse, but in the meane time also put thee into an inchoate fruition of happiness; which is the next degree of thine ascent to heaven.

That which is complete may be the surest rule of knowing and judging of that which is imperfect: Wherein doth the perfection of heavenly blisse consist, but in a perpetuall enjoying the presence of God, in a cleare vision of the

the divine Essence, in a perfect union with God, and an eternall participation of his life and glory? Now as grace is glory begun, and glory is grace consummate, so dost thou, O my soule (being wrought to it by the power of the Spirit of thy God) even in this life (how weakly soever) enter upon all these acts and privileges of Beatitude: Even here below thou art never out of the presence of thy God; and that presence can never be other than glorious; and that it is not beatificall here, is not out of any deficiency in it, but in thine own miserable incapacity; who, whiles thou abidest, in this vale of tears, and art

R 5

clog-

Sae. II.

Psal. 73. 24.

Num. 24.
17.

clogged with this flesh, art
no fit subject of so happy
a condition. Yea that blest
presence is ever comfortably
acknowledged by thee, and
enjoyed with such contentment
and pleasure that thou wouldst
not part with it for a world,
and that thou justly accountest
all earthly delights but meer
vexations to that alone; Whom
have I in heaven but thee?
and what doe I desire on earth
in comparison of thee? A *Balaam*
could say. (how truly soever) I
shall see him, but not now; I
shall behold him, but not
nigh: But, Lord, I see thee
even now; I behold thee
so nigh me, that I live in
thee, and would rather die

farewell to Earth, &c.

die than live without thee
I see thee, though weak
and dimly, yet trulie
reallie; I see thee as
God all-sufficient, as
powerfull Creator.
mercifull Redeemer.
gracious comforter
thee the living God
Father of Lights,
of Spirits, dwelling
inaccessible, animating,
comprehending
glorious world
awfully adore
thine essence. No
looke at thee
but with astonishment
some dreadful
terrible awe
hold thy mercie
lovely compassion
wretchedness
admittest

ed with this flesh, art
t subject of so happy
dition. Yea that ble-
ssence is ever com-
bly acknowledged by
and enjoyed with
contentment and plea-
that thou wouldst
part with it for a
, and that thou just-
accountest all earthly
things but meer vexat-
ions that alone; Whom
I in heaven but thee
what doe I desire on
earth in comparison of
thee? A Balaam could say
I truly (soever) I shall
see him, but not now; I
shall behold him, but not
now; But, Lord, I see thee
now; I behold thee
through me, that I live in
thee, and would rather
die

die than live without thee;
I see thee, though weakly
and dimly, yet trulie and
reallie; I see thee as my
God all-sufficient, as my
powerfull Creator, my
mercifull Redeemer, my
gracious comforter; I see
thee the living God, the
Father of Lights, the God
of Spirits, dwelling in light
inaccessible, animating, fil-
ling, comprehending this
glorious world; and doe
awfully adore thine infi-
niteneffe. Neither doe I
looke at thee with a trem-
bling astonishment, as
some dreadfull stranger, or
terrible avenger; but I be-
hold thy majesty so graci-
ously complying with my
wretchednesse, that thou
admittest mee to a blessed
uni-

SECT. II. union with thee : I take
 thee at thy Word, O dear
 Saviour, even that sweet
 word of impetration,
 which thou wert pleased
 to utter unto thy coeternal
 Father, immediately be-
 fore thy meritorious pas-
 sion, I pray not for these
 alone ; but for them also
 which shall beleve on me
 through their Word; That
 they all may be one, as
 thou, Father, art in me, and
 I in thee ; that they may
 be One in us : And the
 glory which thou gavest
 me, I have given them, that
 they may bee one even as
 we are one ; I in them, and
 thou in me, that they may
 bee made perfect in one ;
 and that the world may
 know that thou hast sent
 me,

Ioh. 17. 30.

21.

22.

23.

farewell

me, and I
 as thou hast
 know thou
 be heard in
 prayed'st ; a
 take what th
 as done. Lor
 in thee, uni
 thee : make
 with thee :
 sumption to
 for what thou
 ed for, and p
 performe : Oh
 according to the
 of my weak
 partaker of thy
 ture ; Vouchsaf
 me, even me po
 ed soul, to say of
 my beloveds, an
 loved is mine :
 verrue of this ind
 union, why shoul

on with thee : I take
 at thy Word; O dear
 heart, even that sweet
 word of impetration
 which thou wert pleased
 to utter unto thy co-heir
 Father, immediately be-
 cause thy meritorious suf-
 ferings; I pray not for thee
 only; but for them all
 who shall beleve on me
 through their Word; That
 all may be one, as
 Father, art in me, and
 I in thee; that they may
 be one in us : And the
 Father, which thou gavest
 me, he hath given them, that
 they may be one even as
 thou art in me; I in thee, and
 thou in me, that they may
 be perfect in one;
 that the world may
 see that thou hast sent
 me,

me, and hast loved them, **SEC. II.**
 as thou hast loved me. I
 know thou couldst not but
 be heard in all that thou
 prayedst; and therefore I
 take what thou suedst for,
 as done. Lord, I do beleve
 in thee, unite thou me to
 thee : make me one spirit
 with thee : It is no pre-
 sumption to sue and hope
 for what thou hast pray-
 ed for, and promised to
 performe : Oh make mee
 according to the capability
 of my weake humanitie,
 partaker of thy divine na-
 ture; Vouchsafe to allow
 me, even me poor wretch-
 ed soul, to say of thee, I am
 my beloveds, and my be-
 loved is mine : And by
 vertue of this indissoluble
 union, why shouldst thou

1 Cor. 6. 17.

2 Pet. 1. 4.

Can. 6. 3.

St c. ii. not, O my soule, finde thy selfe endowed with a blessed participation of that heavenly life and glory, which is in, and with him? In that thou art united to thy body, thou impartest to it vegetation, sense, motion; and givest it a share in the exercise of all thy noble faculties: how much more entire and beneficiall is the spirituall union of thy God, and thee? Alas, that bond of naturall conjunction is easily dissolved by ten thousand waies of death: this heavenly knot is so fast tied, that all the powers of hell cannot unloose it; And the blessings communicated to thee by this divine match are so much more excellent, as the

the infinite giver of them **Sec. 12.**
is above thy meanenesse:
Lo, now thou art actually
interested in all that thy
God is, or hath; his king-
dome is thine, his glorie is
thine to all eternitie.

SECT. XII.

ANd what now can
follow, O my soule,
upon the apprehension of
thus enjoying the presence
of thy God, and the vision
of so blessed an object; and
thine union with him, and
participation of him, but
a sensible ravishment of
Spirit with a joy unspeak-
able, and full of glorie?
Heretofore, if some great
friend should have
brought mee to the Court,

SEC. 12.

and having shew'd me the splendor and magnificence of that seat of Majesty, should have brought mee in to the sight of his Royall person; and should have procured me not onely a familiar conference with him, but the entire affection of a favourite; and from thence there should have been heaped upon me, Titles of honour, and large revenues, and (yet higher) a consociation of Princely dignitie: How should I have been transported with the sense of so eminent an advancement? how great and happy should I have seemed, not more in others eyes, than in my own? what big thoughts had hereupon

13. and having shew'd me the
 splendour and magnificence
 of that seat of Majesty,
 should have brought mee
 in to the sight of his Royall
 person; and should have
 procured me not onely a
 familiar conference with
 him, but the entire affec-
 tion of a favourite; and
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 Princely dignitie: How
 should I have been trans-
 ported with the sense of
 so eminent an advance-
 ment? how great and hap-
 pie should I have seemed,
 not more in others eyes,
 than in my own? what big
 thoughts had hereupon
 swoln

swolne up my heart in the S E C. 12.
 daies of my vanitie? But,
 alas, what poor things are
 these in comparifon of
 those heavenly promoti-
 ons? I might have been
 brought into the stateliest
 Court of this World; and
 have been honoured not
 only with the presence, but
 the highest favours, of the
 best and greatest of Kings,
 and yet have been most
 miserable: Yea, which of
 those Monarchs, that have
 the command, and dispen-
 sation of all greatness, can
 secure himselfe from the
 saddest infelicities? But
 these spiritual prerogatives
 are above the reach of all
 possible miserie; and can,
 and do put thee (in some
 degree) into an unfailing
 pos-

SECT. II. possession both reall and personall of eternall blessednesse. I cannot wonder that *Peter* when with the other two Disciples upon Mount *Tabor*, he saw the glorious transfiguration of my Saviour, was out of himself for the time, and knew not what he said; yet, as not thinking himselfe and his partners, any otherwaies concerned, than in the sight of so heavenly a vision, he mentions onely three Tabernacles, for *Christ*, *Moses*, *Elias*, none for themselves; it was enough for him, if without doors he might be still blessed with such a prospect: But how had he been wrapt from himselfe, if he had found himselfe

Mar. 9. 6.
Luk. 9. 33.

fession both real and
 of eternall blis-
 nesse. I cannot wonder
 that Peter when with the
 other two Disciples upon
 Mount Tabor, he saw the
 glorious transfiguration of
 thy Saviour, was cut out
 himself for the time, and
 knew not what he said;
 as not thinking him-
 self and his partners, any
 way concerned
 in the sight of so ha-
 vy a vision, he men-
 tioned only three Tabernacles
 for Christ, Mos: & Elias,
 for themselves; not
 enough for him, but
 out doors he might
 be blessed with such a
 sight: But how had
 he wrapt from him-
 self he had found him-
 self

selfe taken into the society
 of this wondrous trans-
 formation, and interested
 in the communion of this
 glory?

Thy renovation, and
 the power of thy faith, O
 my soul, puts thee into that
 happy condition; thou art
 spiritually transfigured in-
 to the similitude of thy
 blessed Saviour, shining
 with his righteousness and
 holiness; so as he is glori-
 fied in thee, and thou in
 him; Glorified, not in the
 fulnesse of that perfection
 which will be, but in the
 pledge and earnest of
 what shall, and must bee
 hereafter. O then, with
 what unspeakable joy, and
 jubilation, dost thou en-
 certaine thy happinesse?

2 Pet. 1. 12.

Rom. 12. 2
 Eph. 4. 24.

Joh. 17. 10.
 2 Thes. 1.
 12.

SER CON. 12. How canst thou containe thy selfe any longer within these bounds of my flesh, when thou feelest thy selfe thus initiated into glory? Art thou in heaven and know'st it not? Know'st thou not that hee who is within the entry, or behinde the screen, is as trulie within the house, as he that walkes in the Hall, or sits in the parlour? And canst thou pretend to bee within the verge of heaven, and not rejoyce? What is that makes heaven, but joy and felicity? thy very thought cannot separate these two, no more than it can sever the Sun and light: For both these are equally the originals and fountaines of light.

light and joy; from whence they both flow, and in which both are complete; there is no light which is not derived from the Sun; no true joy but from heaven: as therefore the nearer to the body of the Sun, the more light and heat, so the nearer to heaven, the more excess of joy. And certainly, O my soul, there is nothing but infidelity, can keepe thee from an exuberance of joy, and delight in the apprehension of heaven.

Can the wearie Travel-ler after he hath measured many tedious miles, and passed many dangers both by sea and land, and felt the harsh entertainments of a stranger, chuse but re-

Sec. II. joyce to draw near in his
returne to a rich, and plea-
sant home ? Can the
Ward, after an hard pu-
pillage chuse but rejoyce
that the day is comming
wherein he shall freely en-
joy all his Lordly reve-
nues and roialties ? Can a
Joseph chuse but finde him-
self inwardly joyed, when
out of the dungeon he shall
be called up, not to liberty
only, but to honour ; and
shall be arraied with a ve-
sture of fine Linnen ; an-
graced with *Pharaoh's* ring
and chain ; and set in his se-
cond Chariot, and in the
next chair to the throne of
Egypt ? And canst thou
apprehend thy selfe now
approaching to the glorie
of the heaven of heavens, a
place

to draw near in his
 to a rich, and plea-
 home? Can the
 ward, after an hard pu-
 chuse but joye
 at the day is coming
 wherein he shall freely en-
 y all his Lordly reve-
 es and royalties? Can a
 ph chuse but finde him-
 inwardly joyed, when
 of the dungeon be shall
 called up, not to liberty
 but to honour; and
 be arraid with a
 of fine Linnen; and
 d with Pharaoh's tur-
 chain; and set in his
 Chariot, and in the
 haig to the throne of
 ? And canst thou
 end thy selfe now
 ching to the glorie
 ceaven of heavens
 place

place and state of so infi-
 nite contentment and
 happinesse, and not
 be extasied with joy?
 There, there shalt thou, O
 my soule, enjoy a perfect
 rest from all thy toiles,
 cares, tears; there shalt
 thou find a true vitall life,
 free from all the incom-
 brances of thy miserable
 pilgrimage; free from the
 dangers of either sins, or
 temptations; free from all
 anxiety and distraction;
 free from all sorrow, pain,
 perturbation; free from all
 the possibility of change, or
 death: A life wherein
 there is nothing but pure
 and perfect pleasure; no-
 thing but perpetuall mello-
 die of Angels and Saints,
 singing sweet Allelujahs

SECT. 12. to their God; A life which the most glorious Deitie both gives, and is : A life wherein thou hast the full fruition of the ever-blessed God-head, the continuall society of the celestial spirits, the blissefull presence of the glorified humanitie of thy dear Saviour: A life wherein thou hast ever consort with the glorious companie of the Apostles, the goodly fellowship of the Patriarks, and Prophets, the noble Army of Martyrs and Confessors, the Celestiall synod of all the holy fathers, and illuminated Doctors of the Church; Shortly, the blessed Assembly of all the faithfull Professors of the Name of the Lord Jesus, that

that having finished their SER CON. 12.
 course, sit now shining in
 their promised glory : See
 there that yet-unapproach-
 able light, that divine mag-
 nificence of the heavenly
 King; See that resplendent
 Crown of righteousness,
 which decks the heads of
 every of those Saints, and
 is ready to be set on thine,
 when thou hast happilie
 overcome those spirituall
 powers, wherewith thou
 art still conflicting; See
 the joyfull triumphs of
 these exulting victors; See
 the measures of their glory
 different, yet all full, and
 the least unmeasurable;
 Lastly, see all this happi-
 nesse not limited to thou-
 sands, nor yet millions of
 years, but commensured by

SECT. 12. no less than eternity. And
 now, my soul, if thou have
 received the infallible in-
 engagement of thy God, [in
 that having beleaved, thou
 art sealed with that holy
 Spirit of promise, which is
 the earnest of thine inheri-
 tance, untill the full Re-
 demption of thy purchas-
 ed possession] if, through
 his infinite mercy, thou bee
 now upon the entring into
 that blessed place and state
 of immortality, forbear (if
 thou canst) to be raised a-
 bove thy self with the joy
 of the holy Ghost, to bee
 enlarged towards thy God
 with a joy unspeakable
 and glorious : See if thou
 canst now breath forth a-
 ny thing but praises to thy
 God, and songs of rejoy-
 cing ;

Eph. 1. 13.

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1 Thes. 1. 6.

...lets than eternity. And
 w, my soul, if thou have
 received the infallible in-
 crement of thy God, [in
 having beleev'd, thou
 sealed with that holy
 spirit of promise, which is
 the earnest of thine inheri-
 tance, untill the full Re-
 mption of thy purcha-
 se] if, through
 infinite mercy, thou bee
 upon the entring into
 blessed place and state
 of immortality, forbear (if
 thou canst) to be raised a-
 bove thy self with the joy
 of the holy Ghost, to bee
 directed towards thy God
 with a joy unspeakable
 and glorious : See if thou
 draw breath forth a-
 gain but praises to thy
 God and songs of rejoy-
 cing ;

cing ; bearing evermore a
 part in that heavenly ditty
 of the Angels ; Blessing,
 and Glory, and Wisdome,
 and thanksgiving, and Ho-
 nour, and power, and might
 be unto our God for ever,
 and ever.

See. 13.

Rev. 7. 12.

SECT XIII.

ANd now what re-
 maines, O my soule,
 but that thou do humbly
 and faithfully wait at the
 gate of heaven for an hap-
 pie entrance (at the good
 pleasure of thy God) into
 those everlasting Mansi-
 ons. I confesse, should thy
 merits bee weigh'd in the
 ballance of a rigorous Ju-
 stice, another place (which
 I cannot mention without

S. 2.

hor-

SEC 13.

Psal. 59. 10.

Psal. 86. 13.

Col. 1. 13.

horror) were more fit for thee, more due to thee: for, alas, thou hast been above measure sinfull, and thou knowest the wages of sin, death. But the God of my mercy hath prevented thee with infinite compassion: and in the multitudes of his tender mercies hath not onely delivered thee from the nethermost hell, but hath also vouchsafed to translate thee to the Kingdom of his dear Son; In him thou hast boldnesse of access to the Throne of Grace; thou, who in thy selfe art worthy to bee a child of wrath, art in him adopted to be a co-heire of Glory; and hast the livery and seizing given thee beforehand of a blessed

pos-

possession; the full esteeming
 wherein I do in all humble
 awfulness attend. All the
 few daies therefore of my
 appointed time will I wait
 at the threshold of grace
 untill my changing come;
 with a trembling joy, with
 a longing patience, with a
 comfortable hope. Onely,
 Lord, I know there is
 something to be done, ere
 I can enter; I must die, ere
 I can be capable to enjoy
 that blessed life with thee:
 one stroke of thine Angell
 must be endured in my
 passage into thy Paradise;
 And lo, here I am before
 thee ready to embrace the
 condition; Even, when
 thou pleasest, let me bleed
 once to bee ever happy.
 Thou hast, after a weary

Sec. 13. walk through this roaring wilderness, vouchsafed to call up thy servant to Mount Nebo, and from thence aloof off, to shew me the land of Promise, a land that flowes with milk and honey; Do thou but say, Die thou on this Hill, with this prospect in mine eye, and do thou mercifully take my soul from mee, who gavest it to me; and dispose of it where thou wilt in that Region of Immortality. Amen, Amen. Come Lord Jesu, Come quickly.

BEhold, Lord, I have by thy Providence dwelt in this house of Clay more than double the time wherein thou wert pleased to sojourn

through this roaring
 thy servant re-
 at *Nelo*, and from
 aloof off, to shew
 the land of Promise,
 that flows with mil-
 ney; Do thou bre-
 die thou on this Hill
 this prospect in mine
 and do thou merciful-
 ke my soul from me-
 gavest it to me; and
 ble of it where thou
 in that Region of
 tality. Amen, Amen
 me Lord Jesu, Com-
 kly.

Behold, Lord, I have be-
 thy Providence dwell
 this house of Clay me-
 done the time when
 you were pleased to se-
 journe

Journ upon earth; Yet I
 may well say with thine
 holy Patriark, *Few and evil*
have been the dayes of the
yeeres of my pilgrimage:
 Few in number, evill in
 condition: Few in them-
 selves, but none at all to
 thee, with whom a thou-
 sand yeares are but as one
 day. But had they beene
 double to the age of *Me-*
phusaleh, could they have
 been so much as a minute
 to eternity? Yea, what
 were they to me (now that
 they are past) but as a tale
 that is told and forgotten..

Neither yet have they
 been so few, as evill. Lord
 what troubles and sor-
 rowes hast thou let me see,
 both my owne and others?
 What vicissitudes of sick-
 nesse

Gen. 47. 9.

nessle and health? What ebbes and flowes of condition? How many successions and changes of Princes both at home, and abroad? What turnings of times? What alterations of Governments? What shiftings and downfalls of Favourites? What ruines and desolations of Kingdoms? What sacking of Cities? What havocks of warre? What frenzies of rebellions? What underminings of treachery? What cruelties and barbarismes in revenges? What anguish in the oppressed and tormented? What agonies in temptations? what pangs in dying? These I have seen, and in these I have suffered: And now, Lord,

how

how willing I am to
change time for eternity,
the evils of earth, for the
joyes of heaven, misery for
happineffe, a dying life for
immortality?

Even so, Lord Jesu,

Take what thou hast
bought; Receivę my soule
to thy mercie, and crowne
it with thy glorie.

Amen. Amen.

Amen.

F I N I S.



A Catalogue of
the severall Bookes
written by the Au-
thor in and since his
Retiring, Namely;

20 MA 52

1. **T**He Devout Soule,
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contentment, *Or*, A Trea-
tise of Contentation in
whatsoever condition.
3. The Peace-Maker,
laying forth the right way
of Peace in matter of Re-
ligion.
4. The Balm of Gilead,
Or, Comforts for the dis-
tressed;



Catalogue of
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thor in and since his
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plation in
every condition.
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Soule.

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10. The Revelation un-
revealed---Concerning, The
thousand yeeres raigne of

the Saints with Christ on
earth.

11. Satans Fierie Darts
quenched, *Or*, Temptations
repelled ; In 3 Decades.

12. Resolutions and De-
cisions of divers practicall
cases of Conscience ; In 4
Decades.

Select Thoughts, one
Centurie, with the brea-
thing of the Devout Soul.

13. *Susurrum cum*
Deo, &c. This present Tract,
newly Reprinted.

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